

INDUS SCRIPT DICTIONARY

SUE SULLIVAN



From Tamil *al*, man, servant, (phonetic value identified by Iravatham Mahadevan). Related forms of this sign in Brahmi and Devanagari script are rotated onto one side. The ancient Tamil treatise *ThirukkuRaL* begins, " 'A' leads, is prime of the letters; the ancient Lord leads, is prime of the world."

In Sanskrit, *A* is a name for Vishnu, as a prefix, *a* expresses a negative sense. *A* is a name for both Shiva and Lakshmi.

Related signs: Brahmi Old Hungarian Japanese (katakana) *A*

a₁-a₂-yama

M-991A--



a₁-a₂-yama

□ ----H-544a



a₁-a₂-yama

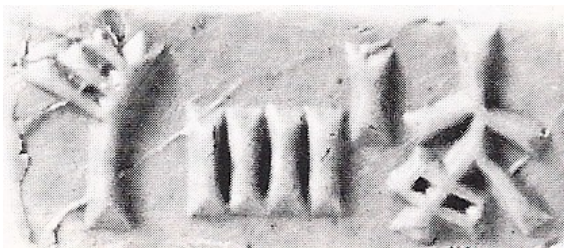
H-543A----



Sanskrit, *AyAma* means restrained, restraining, breadth, length, expansion. (Cologne Lexicon)

a₁-a₂-cha-rya

□ ---M-386a



a₁-cha-rya

H-1673A--



Sanskrit, *AcArya* means sir or madam, spiritual guide or teacher, one knowing or teaching the *AcAra*, or rules. (Cologne Lexicon)

a₁-dha-y Sanskrit, *ADhya*, opulent.
M-87A-



a₁-an-ku-ak[] Sanskrit, *aNu* means soul, *anu* means non-Aryan man,
M-1288a--- *kavaca* means shield. (Cologne Lexicon)



a₁-an-ma₁/ra-nta Sanskrit, *aNu ma* means divine soul, *rantu* means river.
□ ---Kalibangan 16A (boustrophedon)



a₁-an-ma₁-vi-na₁-ash-ra-ra
Banawali 1a-----

Sanskrit, *aNu ma avi na*, divine soul, the lord's gift.
Ashrara means mighty, Asura or Assyrian.



a₁-an-nu
□ -----M-486a

Sanskrit, *anu* means nonAryan man, *aNu* means soul.



a₁-ash-ash-in-ma₁-an/a₁
M-304a-----

Sanskrit, *AS* means Shiva, *ina* means king, *mAna* means likeness, image or self-respect. (Monier-Williams)
This name may mean 'likeness of King Shiva;' i.e. Skanda.



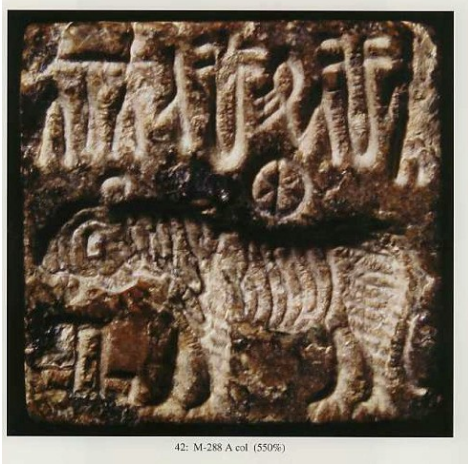
a₁-ja-eka-an-dhu-nya

Sanskrit, *ajaka dUna*, young dun she-goat.
□ -----M-308A



a₁-naa₁-a₁-an-pri-an-a₁ / ra
M-288A-----

Sanskrit, *Ana priya ra*, dear golden face.
□ -----M-288a



42: M-288 A col (550%)



a₁-ni-ta-rya

Sanskrit, *Antara*, heart, intimate friend.
M-403A---

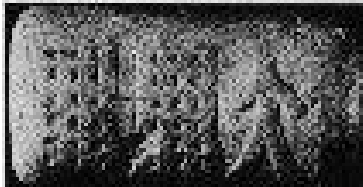


M-403 A

a₁-nu-nu

Sanskrit, *A navana*, laudation of Shiva, or *anUna*, superior.
□ ----H-185A

M-1335A---



M-1335 A

a₁-pri-an-he-ma₁-ak-an

Sanskrit, *A pri makha*, Shiva, blessed protector.

H-76A-----



[a₁]-rya-nta-ma₁-ash-shi-eka-de

Sanskrit, *Aryan ta mAsi ekadA*, like a noble jewel exuded by the moon. (Cologne Lexicon)

□ -----Lothal-2a



a₁-rya-vi-a₂-a₁-Rta-yama

Sanskrit, *AryAvarta AyAma*, expansion of the abode of the noble or Aryans.

□ -----M-71a



a₁-sh-vi-ma₁-ash-shi

Sanskrit, *azvi mAsi*, like a moon horse.

□ -----Lothal-1a



a₁-ta-an/va-an

Tamil, *aththan*, a male name, *van*, speech or praise.

H-1771A---

H-1771-B---



a₁-vi-ma₁-ma₁-bi-rya-an

Prakrit, *avi mama biren*, my lord of warriors.

□ -----M-35a



a₁-y

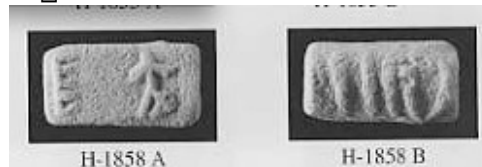
□ ----H-215A



a-y/ja-an

□ --H-1858A

H-1858- B



a-y

H-584A



Sanskrit, *aya*, good luck (Monier-Williams).

a₁-yama

M-1405A-----

Sanskrit, *AyAma*, breadth, expansion, restrained.



a₁-y-tha₂

M-831A-----

Sanskrit, *aya tha*, good fortune protector.



a₂   Related signs: Kharosthi  Rongorongo 01  a

This is a diacritical mark indicating the vowel 'a'. Sometimes it stands alone, and sometime it is underneath a sign such as 'y' to change it to 'ya'. This mark may stand alongside the stick figure man form (a₁) to lengthen the vowel. This is Shiva's sign, the linga. In some cases the understroke diacritic gives a sign a 'u' or 'o' vowel.

a₂-a₁ Sanskrit, A means grandfather, Shiva, or Lakshmi. (Monier-Williams)
H-481A---





a₂-a₁-a₂-va Sanskrit, A va, grandfather Varuna.
H-517A--



a₂-a₁-a₂-y Sanskrit, A aya, Shiva good luck.
M-830A-



 ---H1860A

 -----H1860B



a₂-a₁-a₂-yama Sanskrit, AyAma, expansion, breadth, restraining.

□ ----M-197a

□ -----M-1816a

□ ---M-1839a



a₂-a₁-bi-rya-vi-he-vah-a₁-nu-ndra-an, Prakrit, *A bire vihe vAha nu indra*, Shiva, fierce chief bearing a mighty weapon.



a₂-a₁-dasha-ja-va

Sanskrit, *A dAsa java*, Shiva swift servant.

M-1202C---



a₂-a₁-eka-ma₂-bi-eka-sh-va-ma₁-an-kaa Prakrit, *Aka ma abika ziva maGkha*, royal bard of divine lord Shiva the kind.

□ -----M-1052a



a₂-a₁-nu-nu Sanskrit, *A navana*, laudation of Shiva, or *anUna*, superior.

M-382A--



□ ----M-2028A



M-2028 A

□ -----H-72a



a₂-a₁-vi-va-ma₁-ku-an Sanskrit, *A vivAma ku*, Shiva's exceedingly noble little one.

□ -----M-1686a



M-1686 a

a₂-a₁-yama

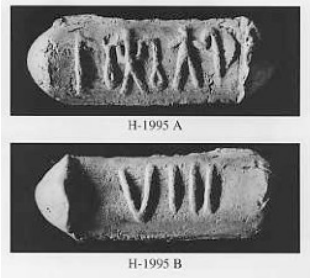
Sanskrit, *AyAma*, expansion, breadth, restraining.

□ ----M-1828a bis



M-1828 a bis

□ -----H-1995A



H-1995 A

H-1995 B

□ -----M-328a



M-328 a

a₂-a₁-y-an-ve-nda

Sanskrit, *A aya vande*, praise to Shiva of good fortune.

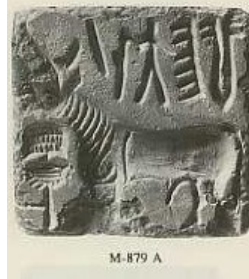
□ -----M-1133a



M-1133 a

a₂-a₂-a₁-y-an

Sanskrit, *A aya*, Shiva good luck.
M-879A-----



a₂-ash-ja

M-955a-----

Sanskrit, *ASja*, born of Shiva.



a₂-cha-cha-rya-pri-ak-an

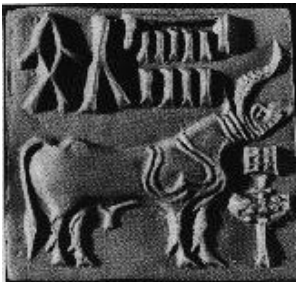
Sanskrit, *accha carya priaka*, protector of pure conduct.
□ ----H-23a



a₂-cha-cha-ta-ma₁

□ -----H-4a

Sanskrit, *accha ca ta ma*, pure divine moon jewel.



a₂-cha-cha-yama

Sanskrit, *accha ca AyAma*, pure moon expansion.
Dholavira-----



a₂-cha-ku-an

Sanskrit, *accha ku*, pure little one.

M-1368A----



M-1852A-



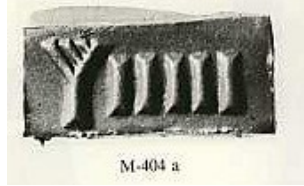
a₂-cha-rya

Sanskrit, *AcArya*, teacher or spiritual guide.

□ ---H-1996A



□ ----M-404a



□ ---- M-1983a



Kalibangan 19A-



□ -----M-224a



a₂-cha-rya-kan-o

□ --M-254a



Sanskrit, *AcArya kano*, teacher Kano.

a₂-de-y-ni

Sanskrit, *A dinai*, Shiva, like day.
H-530A-----



a₂-dhu-nta-ha-yo-ak-an

Sanskrit, *A dhvAnta hayaka*, Shiva, night of the seven.



a₂-dhu-y-an, an unknown name.

□ -Chanhujo-daro 15a



a₂-eka-a₂-an-na₁-ma₁-na₁

Sanskrit, *A eka namana*, greetings, Prince Shiva.

□ -----M-1151a



a₂-eka-o

Sanskrit, *A Eka O*, Shiva Vishnu Brahma.

M-993A-----



a₂-ja-in-ri

Sanskrit, *A jaina rI*, Shiva, golden Jain.

Lothal 79a-----



a₂-ma₂-vi-ma₁-ak-an-ta

Sanskrit, *A ma avi ma kAnta*, Shiva, divine beloved lord.

□ -----Lothal 4a



a₂-ma₁-ga-ra[] / va-ma[]

□ -----M-1713a



M-1713 a

Sanskrit, *A makara / vAma*, Shiva, noble crocodile.
Various seals show a horned man seated near a crocodile.

a₂-ma₁-ha-an

M-951A-----



M-951 A

Sanskrit, *A mahAn*, Shiva is great.

a₂-ma₁-ak-an

□ -----M-1982a



M-1982 a

Sanskrit, *A makha*, Shiva is blessed.

a₂-ma₁-an-a₁

□ -----H-440a



H-440 a

Sanskrit, *A mAna*, likeness of Shiva.

a₂-ma₁-pa-na₁
H-443A----

Sanskrit, *A ma pana*, Shiva, divine guardian.



H-443 A

a₂-ma₁-tha₁-deva-ta-ash
□ -----M-1741a

Sanskrit, *A maTha daivatas*, Shiva's temple by fate.



M-1741 a

a₂-naa₁-ra-na₁

Sanskrit, *A nA raNa*, Shiva delighting in war.

□ -----



a₂-na₁-a₂-an

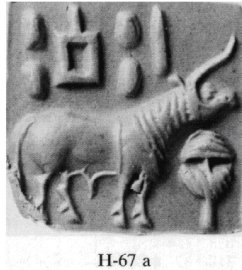
Sanskrit, *A Na*, Shiva's gift.
M-812A----



a₂-na₁-bi-na₁

Prakrit, *A nabIna*, young Shiva.

<-----H-67a



M-1897A----- >



a₂-na₂-he

an unknown name.
□ ----M-928a



a₂-na₂-ja-ni

Sanskrit, *A na jani*, Shiva's gift woman.

H-550A-----



M-135A----



a₂-nda-ni

Sanskrit, *aNDaNi*, wife of Anda.

□ -----H-86a



a₂-nga-vi-ja-gat

Sanskrit, *A Ga avi jagat*, Shiva, lord of the world.

M-948A-----



M-948 A

a₂-pri-an

Sanskrit, *A pri*, Shiva protector.

M-155A----



M-155 A

a₂-ra-ja

Sanskrit, *A rAja*, Shiva king.

H-305B--



H-305 B

a₁-ra-vi

Sanskrit, *A ravi*, Shiva, sun god.

□ -----M-2090A



a₂-ri-rya

Sanskrit, *A vri rI*, Shiva, golden favorite.

□ -----M-1684a



a₂-Rta-a₂

Sanskrit, *A Rta*, Shiva the worshipped.

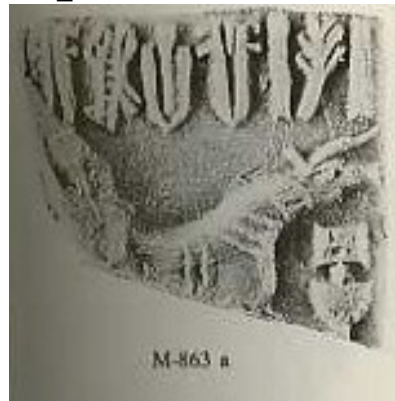
H-447A-----



a₂-rya-a₂-an-na₂-kan-an

Sanskrit, *Aryan nAkin*, noble god.

□ -----M-863a



a₂-Selv-ra-an
M-389A-----

Sanskrit, *A Selva ra*, Shiva bestowing a son.



a₂-sh-na₁

Sanskrit, *AS Na*, Shiva's gift.

□ -----M-992a



a₂-sh-vi-pri-ak-an

Sanskrit, *azvipriyaka*, as of a dear mare.

□ -----M-756a



a₂-sur-sh-yama

Sanskrit, *A surasama*, Shiva equal to the gods.

□ -----H-146A



a₂-ta-[ndra-an]

Sanskrit, *A ta indra*, Shiva, warrior chief.
H-448A-----



a₂-ta-a₂-a₁-y-an
□ ----H-471a

Sanskrit, *A ta aya*, Shiva lucky warrior.



a₂-tza-a₂-an

Sanskrit, *A ta*, Shiva jewel.
H-465A-----



a₂-vi-eka-yama
□ -----M-1928a

Sanskrit, *avi eka yama*, Lord Vishnu, guide.



a₂-vi-ma₁-ma₁[] / ra-kan-th

Sanskrit, *avi mama/ ra kAnta*, my lord / golden Skanda.

□ -----M-141a



M-141 a

a₂-yama

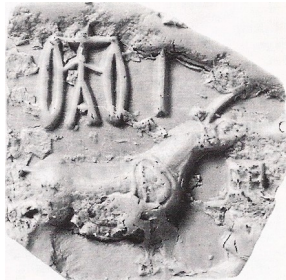
Sanskrit, *AyAma*, expansion, restraining, breadth.

□ -----H-516a



H-516 a

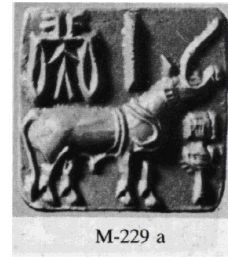
□ -----M-60a



M-188A-----



□ ----M-229a



M-229 a

□ -----M-995A



M-995 A

M-1735A---



M-1735 A

adhi 

The image is perhaps a poppy seed pod.

In Sanskrit, the prefix *adhi* expresses the ideas ‘over, on, at, from above, in comparison with, and concerning.’ (Monier-Williams)

adhi-shu-vi-ma₁-ash-an

Sanskrit, *adhi suvi mAs*, derived from a good moon.

□ -----M-43a



ag



This sign shows a fire-bow for making need-fire.

ag-ni-y Sanskrit *agni*, fire or the Hindu fire deity.

□ ----M-73a



ak 100 083 080 A composite sign from a₁ + ka.

ak-ya₁-na₁-ma₁-vi-ma₁-ni Sanskrit, *AkhyAna ma avi maNi*, legendary divine lord's gem.
 □ --Kalibangan 25a



aksha



Related to Sanskrit *akSi*, *akSan*, eye, soul, or *akSa*, dice.



Related signs: Old Hungarian

aksha-an

Sanskrit, *akSan*, soul or eye.

□ -----H-668A



aksha-an-a₁/a₁

Sanskrit, *A kSaNa*, Shiva festival.

□ ---- Chanhujodaro 17a



aksha-an-deva-yama

Sanskrit, *akSan deva yama*, eye of the god Yama.

□ ----M-293a



aksha-an-na₂-ku-yama

Sanskrit, *akSan na ku yama*, eye of Ganesh, little guide.

H-1988A-----



H-1988 A



H-1988 B

H-1989A-----



H-1989 A



H-1989 B

H-1990A-----



H-1990 A

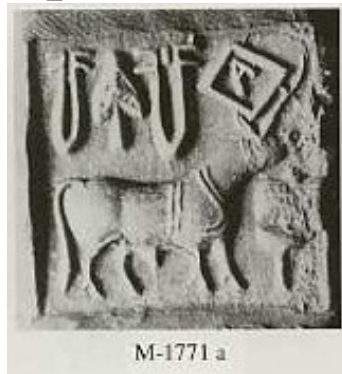


H-1990 B

aksha-an-bo-an

Sanskrit, *akSan bhU*, soul of the land.

□ ---M-1771a



M-1771 a

aksha-an-ni

Sanskrit, *akSaNi*, wife of Akshan.

□ --H-1818A



aksha-an-sau-an

Sanskrit, *akSan sau*, eye of the moon god, Soma.

□ -----H-1810A



aksha-an-y

Sanskrit, *akSani*, like Akshan.

□ ---H-841A



□ --- H-1149A



aksha-bi-rya-an

Prakrit, *akSa biren*, soul of a lord of warriors.
H-479A---



aksha-de-th-bi-vi-ma₁-na₁-ku-[] an unknown name.

□ -----H-385a



aksha-ja-sh-nu-nu

□ ----H-1951A



Sanskrit, *akSa jiSnu nava*, new soul of Indra. Side B shows Skanda inside of a pipal tree (*Ficus religiosa*).



aksha-la-tri-va-na₁-ma₁-na₁

Sanskrit, *akSa la tri vA namana*, greetings, soul of Indra of the three arrows.

Chanhujo daro 24A-->



aksha-a₁-na₁-vi-tza-an

Sanskrit, *akSana viTa*, soul's house.

M-99A---



aksha-ndra-ma₁-eka-cha-cha-rya
M-172A bis-----

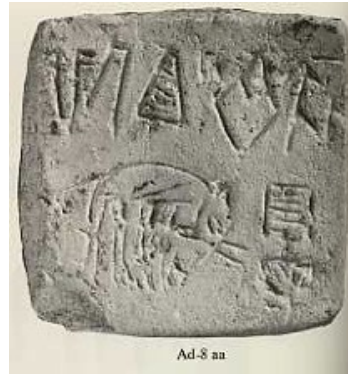
Sanskrit, *akSa indra makha ca carya*, soul of blessed
Indra of mischievous conduct.



aksha-ra-vi-naa₁-pa-an

Sanskrit, *akSa ravi na pa*, eye of Ravi, gem guardian.

□ -----Allahdino 8a



aksha-RNa-vi-a₂-adhi-an

Sanskrit, *akSa RNa dvi adhi*, soul derived from the duty
of two.

□ ----M-1002a



aksha-rya-na₁/va-ry-apa

□ ----Chanhujodaro 22a



Sanskrit, *akSa Aryana / vara pa*, noble soul / spouse guard.

aksha-an-bi-rya-an

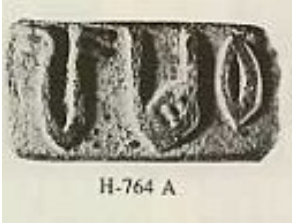
Prakrit, *akSa biren*, soul of a lord of warriors.

□ -----M-131a



aksha-vah-an

□ -----H-764A

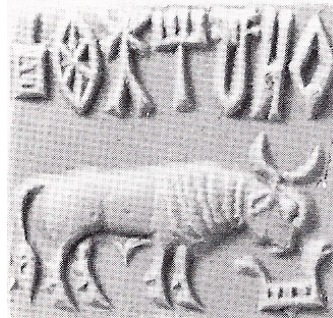


Sanskrit, *akSa vAhana*, soul vehicle.

aksha-va-an-yo-ak-ra-bi

Prakrit, *akSuNNaka rabi*, of unconquered Ravi.

□ -----H-80a



al



In Sanskrit, *al* means able. This sign is derived from the Tamil word *aal*, water.

al-ka

Sanskrit, *alaka*, a girl from 8 to 10 years of age.

M-751A-----



al-vi-vā-na₁-ma₁-na₁-eka



Sanskrit, *al vIva namana eka*, greetings, Vishnu able to ride on a bird.

□ -----M-367a



am  

Related signs: Old Hungarian  eM Elder Futhark  m

Roman Capital M  Carolinean mae 

Since *amA* means at home in Sanskrit, this sign may depict a house with a double-peaked roof.

am-ma₁-ndra-dha-vi-vi-de-pra-an-y/ra-ha-nga-aush-ha, Sanskrit, *Amandra dha* *vedapraNi raGga uSA*, knowledge leader Brahma muttering the Vedas like low thunder at colorful dawn.

Kalibangan 15A-----
(boustrophedon)



The surname Amandra is still used in India.



an 740



Related to Dravidian *amp* or *anth* (jar), per Iravatham

Mahadevan, who identified the phonic value. This sign at the end of a name represents a male ending; *aNu*, Sanskrit for human being or follower.

Related signs: Old Hungarian  Japanese N (Katakana)  Arabic terminal nun 

Baybayin  A  Greek Omega

an-a₁-cha-an-a₂-a₁-a₂-y

Sanskrit, *Ana caNa aya*, face renowned for good luck.

□ -----M-478A



an-an-an

Sanskrit, *aNu Ana*, follower of Anan.
H-764B---



an-an-a₁-vi-ma₁-[]

Sanskrit, *Ana avi ma*, face of a divine lord.

□ -M-721a



an-an-a₂-y

Sanskrit, *Ana aya*, face of good luck.

□ ---M-1824a



an-an-bi-rya-an
H-454A-----

Prakrit, *Ana biren*, face of a lord of warriors.



an-an-eka-ash-sur

Sumerian, Annunaki of Assyria, (a Mesopotamian seal).



an-an-ra-vi

Sanskrit, *Ana ravi*, face of Ravi.

□ -M-329a



an-ash-li-ma₁-eka-sh-pri-ak-an
Kalibangan 7A-----

Sanskrit, *aNu AS li makha priaka*,
follower of Shiva, vigorous protector of justice.



an-a₂-yama

Sanskrit, *aNu AyAma*, follower of AyAma.

□ -----H-1036a



an-daj-an/ma₁-ndra-an
□ -----M-1792A bis

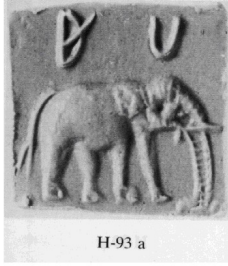
Sanskrit, *aNDaja*, egg-born, a name of Brahma,
ma indra, divine chief.



an-dha

Sanskrit, *andha*, water, blinding, darkness.

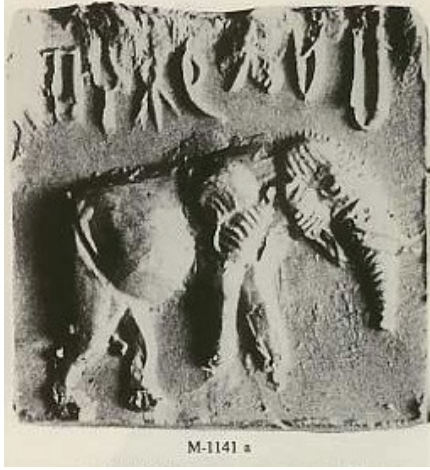
□ -----H-93a



an-dha-na₁-dhu-ash-ni-kam

Sanskrit, *andha nadu ASni kAma*, dark nation dear to ASni.

□ -----M-1141a



an-dhu-nya

Sanskrit, *anudAna*, grant.

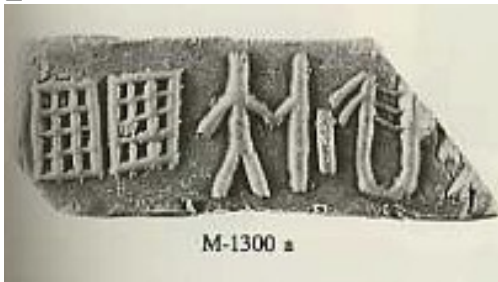
M-398a---



an-eka-a₂-a₁-nu-nu

Sanskrit, *aNu eka anUna*, follower of Vishnu the superior.

□ -----M-1300a



an-la-vi-vah-an

Sanskrit, *aNu la vivAha*, follower of Indra's vehicle.
Chanhujo Daro 5A



an-li-ma₁-vi-sau-[rya?]

□ -----H-82a



Sanskrit, *aNu li ma avi saurya*, equal follower of a divine solar lord.

an-ma₁-dh-vi-cha-rya
M-315A-----



Sanskrit, *aNu mAdhava AchArya*, follower of teacher Madhava, (Madhava, meaning springtime, is a name for Krishna).

an-naa₁-nda-an

Sanskrit, *Ananda*, delight.

□ ----M-1353a



an-naa₁-nu-ndra-an

Sanskrit, *aNu nAnAndra*, follower of chief Nanu.

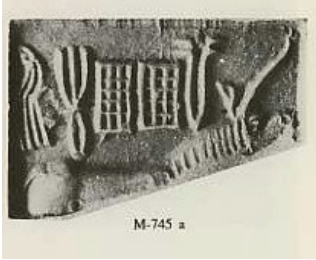
□ -----H-599a



an-nu-nu-de-la

Sanskrit, *aNu navana de la*, follower of Praises-Indra's-Gift.

□ -----M-745a



an-ra-na₁-naa₁-ra

Sanskrit, *aNu raNa nara*, follower of Battle-Man.

□ -----M-196a



an-ra-vi-he-yama

Sanskrit, *aNu ravi yama*, follower of Ravi the guide.

□ -----M-160a



an-ra-vi-ma₁-na₂-ja-ni Sanskrit, *aNu Ravi mAnajaNi*, wife of Follower of Having-a-Likeness-to-Ravi.
 □ -----M-86a



an-ra-vi-sh-an Sanskrit, *aNu ravi Iz*, follower of Lord Ravi.
 □ -----M-1119a



an-ri-li-cha-rya/cha-an Sanskrit, *aNu vri li carya*, follower of Favor-Equality.
 H-1987A, B



an-sh-yo-ma₁-a₂-ku-ak[]

□ -----M-1985a

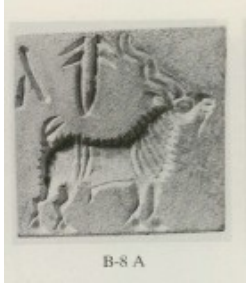
Sanskrit, *aNu zyAmA kavaca*, follower of Night Shield.



an-ta

□ ---Banawali 8A

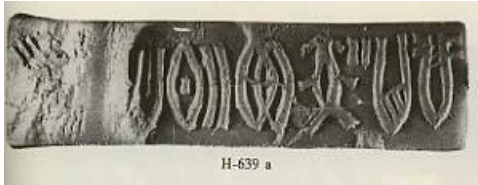
Sanskrit, *anta*, handsome, agreeable, nature.



an-vah-vi-he-daza-ku-ku-tha₂-na₂[]

□ -----H-639a

Sanskrit, *aNu vah vihA daza kukkuTa nA*, follower of VahvihA Ten-Firebrands-War.



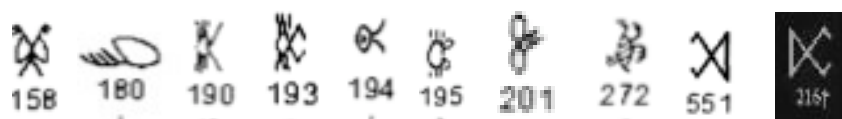
an-vi-yo-ma₁-ni

<-----M-279a

Sanskrit, *aNu viyanmaNi*, follower of sky-jewel, (a name for the sun).



ash



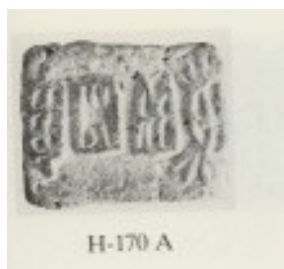
Related to Sanskrit *aSTa*, eight. This sign depicts spiders or crabs. There are many allographs, variant forms, which generally resemble bugs, several show the head and body of the original spider (which still appear in the Hindu-Arabic numeral 8). This sign was identified from a Tamil child's counting song lyric, which gave examples of each number.

Related signs: Old Hungarian  ^{eCs} Hindu-Arabic numeral 8  Carolinian  sho

ash-am-th-nu

an unknown name.

□ -----H-170A

**ash-an**

Sanskrit, AS, a name for Shiva.

Kalibangan 91A---



□ -Lothal 58a



□ -Banawali 4a

**ash-an-ash-an-va-na₁-ma₁-[na₁]**

□ -----M-62a

Sanskrit, AS *asunva*, *namana*, Shiva (not worshipping the gods), greetings.

ash-an-selv-kam

Sanskrit, AS *Selva kama*, Shiva's beloved son.
M-310A---



ash-an-va-ha-an

Sanskrit, AS *vAhana*, vehicle of Shiva.
□ ----M-890a



ash-ash-an

Sanskrit, AS *Asana*, seat of Shiva.

Kalibangan 17A-

□ -----H-37a

□ -----M-1702a



ash-dha-ash-a₂

Sanskrit, *asAdhya*, not to be overpowered.
H-144A-----



ash-dha-a₁-rya-vi-he-ndra-an Sanskrit, *AS dhairya avi indra*, Shiva, daring chief lord.
 □ -----M-735a



ash-ja-an-dha-a₁-bo-an Sanskrit, *ASja andha bhU*, Shiva-born becoming blind or dark.
 M-730A-----



ash-ka-la-vi-ma₁-aush-an Sanskrit, *AS kAla avi ma USa*, Shiva, divine time lord of dawn.
 □ -----M-628a



ash-kan-an-ja-ma₁-an-a₁
 □ -----M-725a

Sanskrit, *AS kANa ja mAna*, likeness born of one-eyed Shiva.



ash-la-eka-ash-shi

Sanskrit, *AzA lA AkAza*, I wish to attain heaven.
 M-1087A----



ash-la-vi-sh-pri-tha₁-daza-rya
 □ -----M-115a

Sanskrit, *AzA lA viz prIta daza harA*, I wish people to have a joyful
 Dussehra.



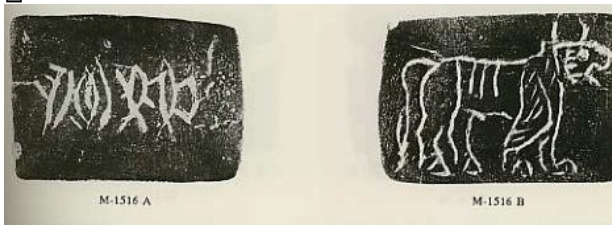
ash-li/ma₁-an/kam Sanskrit, *AzA lA man kAma*, I wish to honor Love.
 □ ----M-1186A



The seal above shows a scene from the *Mahabharata* in which grateful deities give animal gifts to Skanda after his defeat of the Asuras. The row of women most likely represents the foster mothers of Skanda, the Kṛttikas, (associated with the Pleiades).

ash-ma₁-daza-ta-rya Sanskrit, *AS ma dazat aya*, divine Shiva of the noble ten.

□ ----M-1516A



□ ----M-568A



ash-ma₁-ja-va-ndra-an-y
 □ ----M-1650A (ivory rod)

Sanskrit, AS *ma java indrani*, wife of a swift chieftain,
 divine Shiva.



ash-ma₁-aksha-ku-an

Sanskrit, AS *mokSa ku*, Shiva, give (this) little one salvation.
 M-121A-----



ash-naa₁-an-a₁

Sanskrit, AS *Na*, Shiva's gift.
 □ ----M-802a



ash-na₂-ja-da-va-an

Sanskrit, AS *Naja dava*, Shiva's gift, born of flame.
 □ ---M-1723a bis



ash-nta-ash-yo-ma₁-shu-an-ash-shi Sanskrit, *AzutoSa yama su ASi*, Ashutosh,
 □ -----H-386a a good guide like Shiva.



ash-nta-bi-rya-an Prakrit, *azAnta biren*, indomitable lord of warriors.
 □ -----H-510a



ash-nta-eka-kan-o-ka-an Sanskrit, *aSTaka kanaka*, gold eight-fold. Or perhaps
 □ ----H-61a it reads 'eight one gold (street),' an address.



ash-nta-he-ni-aksha-pa-aksha
M-777A---

Sanskrit, *aSTa nyakSa pAkSa*, missile
of the inferior side or party.



ash-nta-he-th-u-ku-ku-tha₂-ma₁-th-ash
□ -----M-396a

Sanskrit, *aSTa Tu kukkuTa mAthā*,
Eight Golden Rooster Road, an address.



ash-nta-ja-rya/ra-eka-a₂-a₁-a₂-yama
□ -----H-1893A

Sanskrit, *aSTa jara*, eight old,
raka AyAma, crystal expansion.

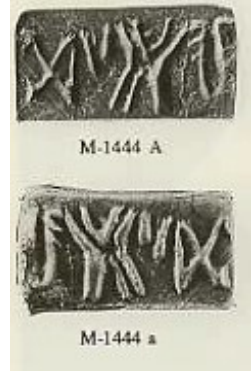


ash-nta-kaa
□ ---M-1764a

Sanskrit, *aSTaka*, eight-fold, the Acchoda river.



ash-nta-ka-an Sanskrit, *aSTaka*, eight-fold, of eight parts, the Acchoda river.
 □ -----M-2040a M-1444A-- M-501A----



ash-nta-ma₁-da-va-an Sanskrit, *aSTa ma dAva*, eight divine fire, an address.
 H-483A-----



ash-nta-ma₁-ma₁-ni Sanskrit, *aSTama maNi*, eighth jewel, or eighth divine jewel.
 H-17A-----



ash-nta-ma₁-na₂-ja-ni Sanskrit, *aSTama na jAnI*, eighth gift born of her mother.
 □ -----M-873a



ash-nta-ma₁-na₁-sh-na₁/ravi

Sanskrit, *aSTa manas Na*, eight mind gift.
M-256A bis-----



ash-nta-ma₁-an-kaa

Sanskrit, *azAnta maGkhA*, indomitable bard.

□ -----H-421a



ash-nta-pa-ndra-an

Sanskrit, *azAnta pandra*, indomitable chief guard.

□ ----M-149a



ash-nta-pri-an/cha-an

Sanskrit, *azAnta pri / ca*, indomitable, pure, protector.

□ -----H-1824A



ash-nta-sau-rya

Sanskrit, *aSTa saurya*, eight solar, an address.
H-151A----



ash-nta-Selv-am-an

Sanskrit, *aSTa Selvam*, eight (times) wealth.

□ -----M-1695a



ash-nta-sh-an

Sanskrit, *AzutoSa*, Ashutosh, easily pleased.
□ ----- H-2040A A name for Shiva.



ash-nta-ash-shi

Sanskrit, *AzutoSi*, like Ashutosh, a name for Shiva.

□ -----M-63a



ash-nta-sh-va-ma₁-kan-o-ka-pri-an Sanskrit, *AzutoSa vAma kanaka pri*, Ashutosh,
 □ -----H-20a noble golden protector.



ash-nta-va-bi-rya-an Prakrit, *azAnta vA biren*, wild like a lord of warriors.
 □ -----M-1739a bis



ash-nta-va-ku-an Sanskrit, *azAnta vA ku*, indomitable, like a bad one.
 □ -----M-307a The pictorial may show Skanda battling Asuras.



ash-nta-va-na₁-ma₁-na₁ Sanskrit, *azAntva namana*, greetings, wildness.
 □ -----M-1793a bis



ash-nta-yo-ma₁-na₂-ja-ash-shi, Sanskrit, *azAnta yamana jaASi*, like a wild crow
 □ -----M-365a associated with Shiva.

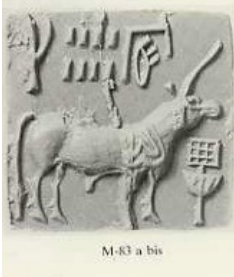


ash-nu-li-ma₁-ma₁-bo-an Sanskrit, *AS nava li mama bhU*, cling to Shiva, my new world.
 □ -----M-61a



ash-pa-cha-cha-rya
 □ -----M-83a bis

Sanskrit, *AS pha ca caryA*, Shiva, increasing mischievous conduct.



ash-ra-ma₁-vi-ma₁-vah-an
 □ -----M-655A

Sanskrit, *Azrama avi ma vAhana*, vehicle of a divine lord of an ashram.



ash-ra-ra-a₂-ka-akSa-ra-nga-bu-ra, Sanskrit, *Asura kakSa raGgapura*, Reigning
 □ --Dholavira Signboard Chamber - Rangpur.



This sign, made of gypsum letters inserted onto a wooden board, was erected above the north gate of Dholavira, in Gujarat, India, and fell face-down in the dirt at some point. The site was active from 2650 BC until 1450 BC, and is unique in being built of stone rather than mud-brick, unlike other Indus Valley cities. The name Rangpur may mean theatre-town, assembly-town, or even tin-town, but this site was surely an important center for trade and government in the Indus Valley civilization. Arvind Vyas pointed out the word *kakSa* in an on-line discussion.

ash-ra-ra-na₁ / vah-an-kam Sanskrit, *Asura Na / vahana kama*, Asura gift,
 □ ---Kalibangan 6a (boustrophedon) conveying happiness.



ash-ra-vi-shu-ma₁-na₂-ja-ni
 M-1662A-----

Sanskrit, *AS ravi iz su mAna jAnI*, mother
 of a good likeness of Lord Shiva-Ravi.



ash-ryaSanskrit, *AS zrI*, splendid Shiva.

□ ---M-842a

**ash-rya-y**Sanskrit, *AS zrII*, like splendid Shiva.

H-99A

**ash-sau-ma₂-an-kaa**Sanskrit, *AS sau maGkha*, Shiva, royal bard of Soma.

□ ----M-1989a

**ash-shi**Sanskrit, *ASi*, like Shiva.

□ -----M-939a



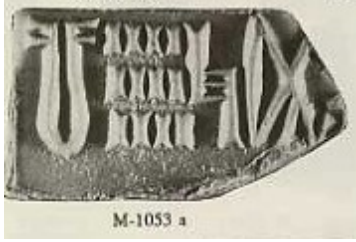
□ -- M-1800a



ash-shi-shu-an

Sanskrit, *ASi su*, good like Shiva.

□ -----M-1053a



ash-shi-y

Sanskrit, *ASi*, like Shiva.

□ -----M-1390A



□ -- H-1817A



ash-sur-ma₁-th-an

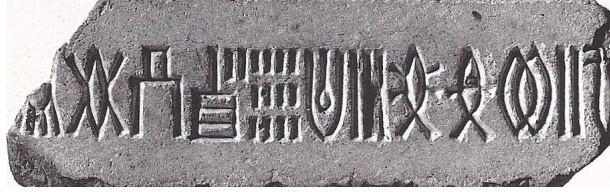
Sanskrit, *asura mAtha*, Asura Road.

□ -----M-1879a



ash-u-ma₂-bi-vi-shu-na₂-ja-ma₁-ma₁-da-va-an Prakrit, *AS umA vy viSnu jama ma dava*, Shiva deprived of Parvati by divine flame, Yama and Vishnu.

H-131A



ash-va-de-la-vi-va-ma₁-ma₁-ash-[] Sanskrit, *azva dA la vivAma mAs*,
 □ ----M-49a moon horse given by most noble Indra.



ash-va-ma₁-pa-ndra-an
 M-1275A-----

Sanskrit, *AS vAma pa indra*, Shiva, noble chief guard.



ash-vi-cha-rya

Sanskrit, *azvi carya*, like a chariot horse.

□ -----H-1049a



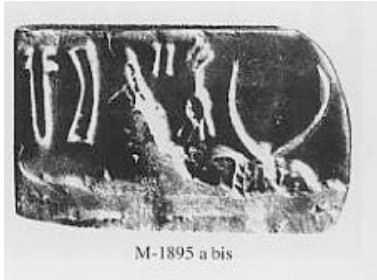
ash-vi-he-ma₁-dha-a₁-bi-rya-an Prakrit, *azva medhas biren*, horse sacrifice lord of warriors. This seal was found in Margiana in Turkmenistan, part of the realm known as Kamboja to ancient India. In preparation for a horse sacrifice, a hundred noble warriors were required to escort and protect a stallion for one year, as it roamed freely into other kingdoms.



ash-vi-ma₁-ku-an

Sanskrit, *azvi ma ku*, little one like a divine Ashvin.

□ -----M-1895a bis



ash-yo-ma₁-dasha-rya

Sanskrit, *AzyAma dasra*, black wonder-worker.

□ -----M-1295a



ash-yo-ma₁-na₂-ja-ash-[shi]

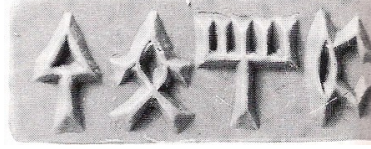
Sanskrit, *AzyAma Naja ASi*, dusky gift of Shiva.
M-1971A-----



ash-yo-ma₁-ni

Sanskrit, *Asya maNi*, jewel face.

□ -----M-395A



ash-yo-ma₁-an-y

Sanskrit, *Asya maNi*, jewel face.

□ -----H-203A



□ ---H-748A



□ --H-767A



□ --- M-468A



□ -- M-469A



ash-yo-ma₁-pri-an

Sanskrit, *Asya ma pri*, divine protector's face.

□ -----M-943a



ash-ya₁-trik

Sanskrit, *Asya trika*, triple face.

M-153a---



aush



a combination of 'ash' and 'u.'

aush-pa-an

Sanskrit, *uSapa*, fire or sun.

H-1075A----



aush-pa-an-ash-yo-ma- [] Sanskrit, *uSapa AzyAma*, dusky sun, eclipse.

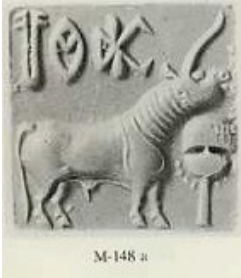
M-632A----



aush-ra-an

Sanskrit, *usra*, cow, daybreak, sun.

□ -----M-148A



aush-sh-shi-ra

Sanskrit, *uzIra*, fragrant root of vetiver, (*Andropogon muricatus*).

□ ---M-1134A








33: M-1134 A col (450%)








aush-vi-ja-rya

Sanskrit, *uS vijara*, fire that does not grow old.

□ -----M-17a



ba      Perhaps from Sanskrit *bo* (pipal) or *bharja*, (birch), the signs show a pipal leaf or a sheet of birchbark paper, writing mediums known to have been used in ancient greater India. In Sanskrit, *bha* is the name of the planet Venus, but it also means delusion, error, and splendor.

Related signs: Brahmi    Proto-Sinaitic 'beth'  Baybayin  BA
Carolinean  Indus bo, bu  3261

ba-a₂-vi-ma₁-ak-an-a₁
M-211A---

Sanskrit, *bhava makha*, becoming cheerful.



ba-ba-dha-a₁-cha-cha-bi-bi-la-ra
□ -----H-10a

Prakrit, *bhaba Da ca chavi vallura*, coming into existence, Shiva, pure like the beauty of the wild.



ba-ba-ra-y-y
□ -----M-373a

Prakrit, *bhaba ra y*, becoming golden Kandarpa.



ba-bhru-ra-vi-a₂-ma₁-he-an-ta-rya

H-129a bis-----

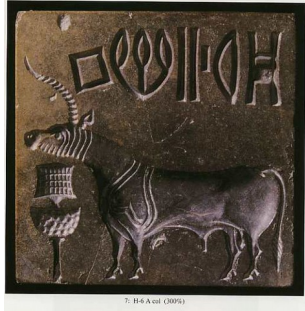
Sanskrit, *babhru ravi amA Antarya*,
red-brown Ravi, at home in the heart.



ba-dra-va-eka-dha-rNa

H-6A-----

Sanskrit, *bhadraM va ekadharmā*,
if you please, more of the same kind.



ba-la-a₂-vi-he-bi-rya-an

Prakrit, *bala avi biren*, Lord Bala, lord of the warriors.
H-389A-----



ba-mi-karma/ ja-vi-ko-cha

M-331a-----

(boustrophedon)

Sanskrit, *bhImakarman / jaiviki ca*, most dreadful / of living



ba-an-a₁-vi-ja-rya

□ ----M-95a bis



Sanskrit, *bANa vijara*, reed not growing old.
(*bANa* is *Saccharum sara*, penreed grass).

ba-na₁-vi-y-y

Sanskrit, *bhAna avi*, Lord of Light.

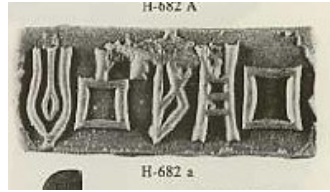
M-311A-----



ba-RNa-dha-eka-bi-na₂

Prakrit, *bharaNDa ekaveNa*, Lord One-Braid.

□ -----H-682a



ba-sh-na₁-vi-he-ash-an

H-40a-----



Prakrit, *vasna vihAyasa*, price of heaven.

ba-sh-ra-vi-ma₁-ni Sanskrit, *vas ravi maNi*, Ravi clad in jewels.
H-688A-----



ba-shu-in-kan-o-ka-an Sanskrit, *vas su ina kanaka*, good king, clad in gold.
□ -----M-1666a



bhru



This sign may express the Sanskrit word *bhUri*, strong.

bhru-Rta-kan

Sanskrit, *bhUri Rtaka*, suitably strong.

M-222a---






M-222 a

bhru-ta-tva-ra

Sanskrit, *bhUri tattva ra*, strong true love.

□ -----M-6a



bi  166  595  'Bi' is 'ba' with a diacritical mark indicating a short 'i' or 'e' vowel follows the consonant.

Related signs: Roman lower case **b** Baybayin  Old Turkic **b¹** 


Carolinean **bi**

bi Prakrit, *bi*, bird.

M-1656A



bi-an-an-eka-a₂-cha-rya Prakrit, *vena anIka AcArya*, musician troop teacher.
M-378A-----



bi-an-an-he-ma₁-shu-Selv-an, Prakrit, *vena hema su Selva*, Musician Good-Gold's son.
□ -----M-638a



bi-an-a₁-nta-ma₁-ash-an Prakrit, *vena anta mAs*, handsome musician Moon.
□ ----Lothal 26a

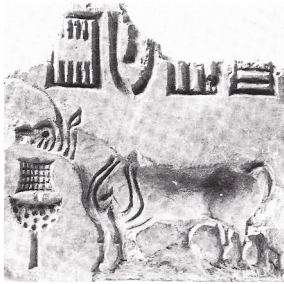


bi-ash-vi-y-ndra-anSanskrit, *bhI azvi vyindra*, fear, like a horse with no master.

□ -----Lothal 112a

**bi-cha-na₂-th**

□ ---H-28A

**bi-cha-na₂-tha₁**

□ --M-1203A

Sanskrit, *bIja nAtha*, lord of seed.

This is one of Shiva's names.

**bi-cha-vah-an**Sanskrit, *bIja vAhana*, vehicle of seed, another of Shiva's names.

H-271a--

**bi-de-an**Sanskrit, *bhidA*, coriander.

□ -----Hulas 1A



bi-dha
Sanskrit, *bida*, image.

□ ---M-1854a



bi-dha-a₁-vi-ash-shi
Sanskrit, *bida avi ASi*, like an image of Lord Shiva.

□ -----H-611a



bi-ja-ku-vi/ma₁-devendr-an Sanskrit, *bIja kuvi/ma devendra*, little ones, seed of a divine chief of the gods.

□ -----M-979a

□ -----M-958a



bi-ma₂-na₂-tha₁
Sanskrit, *bhIma nAtha*, dreadful or terrifying lord.

□ -----M-74a



bi-na₂-he-nu-nu

Prakrit, *vena navana*, the laudation musician.

M-25A-----



bi-na₂-ra

Prakrit, *veNa ra*, golden braid.

□ -H-299B



bi-na₂-vi-yo-ak-an

Prakrit, *vena viyaka*, musician of heaven.

□ ---M-248A



bi-nya-nu

Sanskrit, *vinaya nava*, new education.

M-522A-----



bi-ra-na₂

Sanskrit, *bhI raNa*, dreaded battle.

□ -----M-1290A bis



bi-rya-/na₁

Prakrit, *bire nA*, fierce war.

□ -Kalibangan 39A



bir-rya-ak-an-aksha/ yo-ma₁-dasha-rya Prakrit, *bireka akSa / yama dasra*, soul of a lord of warriors, wonder-working guide.

□ -----M-1457A, B



bi-rya-anPrakrit, *biren*, lord of warriors.

□ --- M-1452B

H-533A->

□ ---Chanhujodaro 2a



M-1301A--



□ --M-1592A



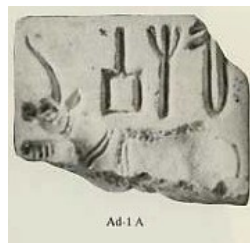
Allahdino 1A



M-1301 A



Ad-1 A

**bi-rya-na₁-ja-ja**Prakrit, *biren jaja*, warrior, lord of warriors.

M-734A---

**bi-rya-an-ku-an**Prakrit, *biren ku*, lord of warriors, his little one.

M-968A-----



M-968 A

bi-rya-an-sur-sh-yama
Prakrit, *biren surasama*, lord of warriors equal to the gods.

□ -----H-158A



bi-rya-an-y
Prakrit, *bireni*, like a lord of warriors.

□ --- H-816A



□ -- H-75a



bi-rya-ra
Prakrit, *bire ra*, fierce love.

□ ---M-998a



bi-rya-yama
Sanskrit, *brahma*, Brahma.

□ ----H-1046a



H-1046 a

bi-sh-yama

 Prakrit, *bI zyAma*, black bird.

□ --M-1689a bis



M-1689 a bis

bi-th-an-ash

 Prakrit, *bI tanas*, bird offspring.

□ -----H-645A



H-645 A

bi-tha₂-ra

 Prakrit, *bI tArA*, darling bird.

□ ---H-558a



H-558 a

bi-thaush

 Prakrit, *betasa*, rattan or cane.

□ -----H-1708A

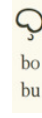


H-1708 A

bo, bu



Related signs: Baybayin bo, bu



Carolinean bo



This sign shows a bodhi tree leaf or pipal leaf. However, the close resemblance of this letter to Baybayin *ba* suggests that it is a variant form of Indus script *ba*, with an understroke diacritical mark, giving it a short 'u' or 'o' vowel.

In Sanskrit, *bo* is short for *bodhi*, or wisdom. The word *bhU* means arising, becoming, world, earth, space and land.

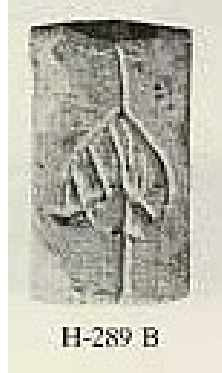
bo

Sanskrit, *bhU*, world.

M-273A



H-289B



H-290B



bo-an-y / va-an

Sanskrit, *bhUnAi*, abundantly.

□ -----H-1102A



bo-an-yama

Sanskrit, *bhU niyama*, arising necessity.

□ ---M-990a



bo-nda

Sanskrit, *bunda*, arrow.
Kalibangan 53A



bo-ndra-an-y / cha-an

Sanskrit, *bhU indrani / ca*, like Indrani rising / pure.
□ -----H-1850A



bo-yama

Sanskrit, *bhU yama*, Yama arising.
□ ---M-1317a



bra

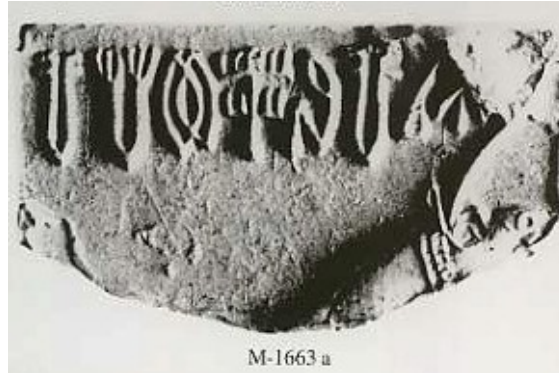


The image apparently depicts a furnace.

The Sanskrit word *bhIrurandhra* (oven, furnace) may be the word for this symbol.

bra-an-pri-deva-dasha-ndra-an Sanskrit, *brahmaprI devadAsa indra*, chief monastery servant, Delighting-in-Prayer.

□ -----M-1663a



bra-bra-aush-an-eka-cha-rya Sanskrit, *babhru uSA ekacara*, red-brown solitary dawn.

□ -----M-1262a



bra-nta-va-aksha-a₁


Sanskrit, *bRhanta vAc*, great voice.

M-742A-----



bra-nta-va-ndra-de-la Sanskrit, *bRhanta vandra da la*, great homage to Indra's gift.
□ -----M-1707a



cha ⁰⁰⁴ 

Related to Sanskrit *chahur*, four. This stroke tally numeral depicts four fingers.

In Sanskrit, *ca* means and, seedless, mischievous, moving to and fro, pure, also, both, moon, thief, tortoise and Shiva. The word *chA* means covering, mark, sign, and young animal. The word *cha* means unsteady, clean, pure, tremulous, dividing and fragment.

cha-a₁

Sanskrit, *chA*, young animal.

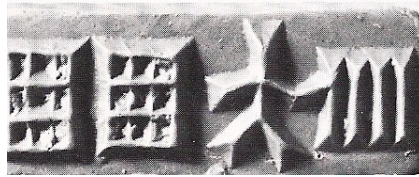
□ --M-262a



cha-a₁-nu-nu

Sanskrit, *ca anUna*, pure is superior.

□ ---M-383a



cha-cha-am-an

Sanskrit, *ca camU*, pure heaven and earth.

H-818a-----



cha-cha-rya

Sanskrit, *ca cArya*, pure conduct.

M-283A--



cha-ma₁-ni

Sanskrit, *ca maNi*, pure jewel.

M-1206A-



13: M-1206 A col (350%)

cha-ma₁-nta-na₂-ja-ni

Sanskrit, *ca manthAna jAnI*, mother of Shiva agitating.

□ -----M-64a



cha-an-a₂-a₁-a₂-yama

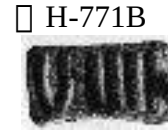
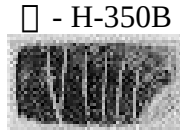
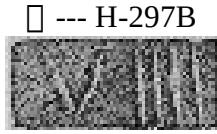
Sanskrit, *ca AyAma*, moon expansion.

M-2104a----



M-2104 a

cha-an Sanskrit, *ca*, pure.



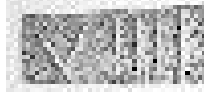
H-892B->



<-H-910B



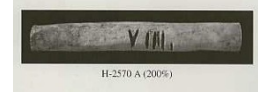
<- H-982B



<- H-2246C



□ -H-2570A



cha-ndra-an Sanskrit, *candra*, moon.

H-289A



H-290A -



<-H-577a



cha-an-ma₁ Sanskrit, *ca ma*, divine moon.
□ --H-302B



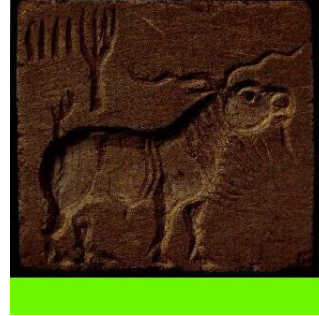
cha-ryaSanskrit, *caryA*, conduct.

□ --Kalibangan 50A





Banawali 9A---



□ ----H-518a



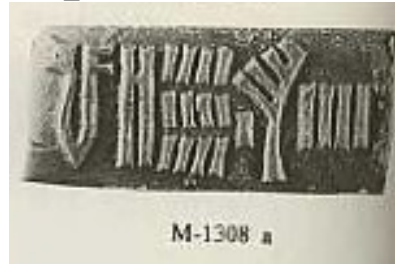
□ ----M-749A



□ ----M-1742a bis

**cha-rya-eka-shu-va-an**Sanskrit, *caryaka sva*, self control.

□ -----M-1308a

**cha-rya-y**Sanskrit, *carI*, young woman.

M-710A----



cha-yama

Sanskrit, *ca yama*, pure guide.

Lothal 16a--



M-96A----



chi 𑖅 064 𑖆 161 𑖇 727 𑖈 092 𑖉 728

Related signs: Old Turkic 𑖅 sh Kharosthi 𑖇 ch Chinese Oracle Bone 𑖈 辛 *hsin*

chi-an

Sanskrit, *ci*, to build or amass.

𑖅 ---M-810a



chi-na₂-tha₁

Sanskrit, *ci nAtha*, builder lord.

H-153A--



chi-RNa-dasha-na₂-an

Sanskrit, *cIrNa dazana*, conduct (is) armor.

M-932A-----



chi-rya-an-bi-rya-an

Prakrit, *cira biren*, long-time lord of warriors.




𑖅 -----H-449a



da, dasha



Related to Sanskrit *daza*, ten, this sign is also called double-bangle, and has been noted inscribed on bangles. The sign was identified from study of a Tamil childrens' counting song lyric which says, 'two hands have ten fingers.' Sign 540, which resembles an hourglass on its side, may have developed later into the Roman numeral 'X' (ten).

Related signs: Elder Futhark  Old Turkic D  Rongorongo to 

In Sanskrit, *daza* means ten, *dAza* means servant, wife, ferryman, mariner, *dazA* means mind or condition, and *dAsa* means slave, barbarian or fisherman.

dasha Sanskrit, *dAsa*, slave, (the inscribed object is a broken bangle piece).
M-618A



da-dh-vi-bi-rya-yama Sanskrit, *dIdivi brahma*, Jupiter-Brahma.
This may be a *dvandva* construction indicating connection.
□ -----M-1089a



da-na₂-ma₁-th-an-y Sanskrit, *dhana mAthaNi*, Dhanamatha's wife.
□ -----H-301A



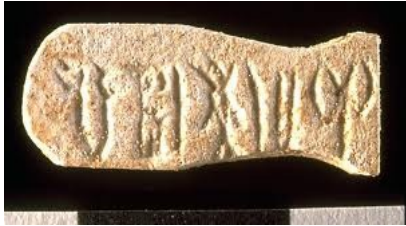
dasha-deva-vi-ja-ja-ma₁-ni Prakrit, *dAsadeva dvija jamani*, wife of
M-1884A bis---- monastery servant Dvijayama.



dasha-dhu-vi-va-ash-an Sanskrit, *daza dhvai vivAha*, like a ten banner vehicle.
M-143A-----



dasha-ja-ma₁-th-an Sanskrit, *dezaja mAtha*, native-born road.
□ -----H-2192A



dasha-ja-va-a₁-vi/ma₁-bra-an Sanskrit, *dezaja vA avi / ma brahma*, native like lord /
divine Brahma.

□ -----M-1112a



dasha-ja-va-rya-a₁-vi-yo-ak-an Sanskrit, *dezaja vara avi yAka*, native-born best lord of religious meditation.
M-699A----



dasha-ja-va-yo Sanskrit, *dezaja vAyu*, native-born god of the winds.
□ -----H-219A



dasha-ja-va-yo-ra Sanskrit, *dezaja vAyu ra*, native-born golden Vayu.
□ -----M-16a



dasha-kan-ri-nda-an/ja-nu-nu-al Sanskrit, *dazakan vRnda*, of a group of ten,
□ ---M-1834a bis *janu nava al*, new able soul.



dasha-ri-ash-nta-he-va-ra-an, Sanskrit, *dasrai aSTa vara*, like 8 best wonder-workers.
 M-56A---



dasha-rya

Sanskrit, *dasra*, an Ashvin, or one accomplishing wonders.
 □ -M-1795 a bis



dasha-rya-y

Sanskrit, *dasrai*, like the Ashvin Dasra.

□ -----M-1807a



dasha-tha₁-ash-o[]

Sanskrit, *dazatas o*, Brahma, from ten.

□ ----M-1285a



dasha-vi-sh-ma₁-sau-ma₂-an-kaa Sanskrit, *dAzvas ma soma maGkha*, serving divine Soma, royal bard.

□ -----M-393a



da-va

Sanskrit, *dava*, fire, forest, heat, fever.

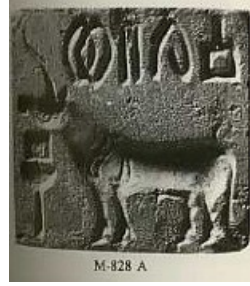
□ -----M-619A



da-va-ba-bi

Prakrit, *dava bhavi*, like fire coming into existence.

M-828A--



da-va-an

Sanskrit, *dava*, forest, heat, fever, fire.

□ -----H-182A



da-va-an

Sanskrit, *dava*, forest, hear, fever, fire.

H-306A---

□ ----- H-723A

□ --- Lothal 59a



da-va-na₁-ma₁-[th]

Sanskrit, *dhAvana mAtha*, jogging road.

□ ---H-2244A



da-va-an-a₁-y

Sanskrit, *davanai*, like a forest.

M-1224a-----

□ -----M-1224A



da-va-an-y / va-an

Sanskrit, *davani*, like a forest.


□ --H-1923A, B



da-y-a₂-an-rya-ak-an / aksha
M-1202A-----

Sanskrit, *dAyin rIaka / akSa*, gold-giving soul.



daj 952  This sign shows a duck egg. It may be borrowed from a Semitic language writing system; *dajaj* is Arabic for fowl.

de 350 Related signs: Kharosthi 4 d

de-ak-an-sh-na₁-ma₁-na₁, Sanskrit, *dAka zi namana*, greetings, kind giver.
M-800A-----



de-an-Selv-dhu / pra-an Sanskrit, *dehIn sAdhu / prAN*, embodied saint / breathing.
M-1129a (boustrophedon)



de-an-kan-o-ka-[an]

Sanskrit, *dAna kanaka*, gold donation.

□ ---M-1340a



de-ash-la-dh-vi-he-bi-rya-/an Prakrit, *dA zAlitva biren*, trusted lord of warriors.

□ -----M-66a



de-dha-a₁-vi-ja-rya

Sanskrit, *dIdivi vijara*, Jupiter not growing old.

□ -----M-251a



de-la-vi-vah-an

Sanskrit, *dA la avi vahana*, giving conveyance to Lord Indra.

□ ----M-242a



de-li-ma₁-vi/cha-an Sanskrit, *dA li ma avi*, divine lord, bracelet-giver / pure.
□ -----H-1874A, B



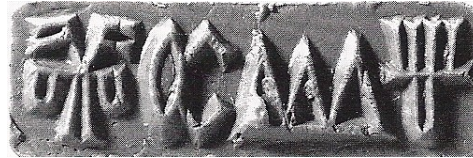
de-nda-an-ash-ma₁-li-an Sanskrit, *daNDa Azma II*, adhering to a stone sceptre.
□ -----M-1972a



de-nda-an-na₂]bra-pri-an Sanskrit, *daNDa na[]brapriya*, staff of Na[]brahmapri.
 □ M-1679a



de-nda-ash-yama Sanskrit, *daNDa zyAma*, black staff.
 □ ----M-379a



de-vah-eka-sh-yo Sanskrit, *deva akSaya*, eternal god.
 BM-123208--



de-y-ni-y

Sanskrit, *dinai*, like day.

□ -----H-213A



H-214A-----



□ -----H-1933A



deva



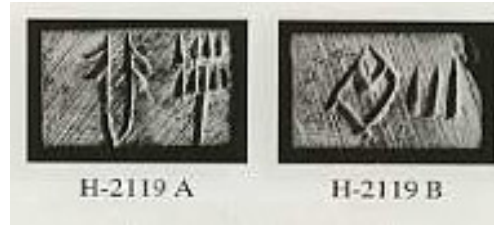
Related to Sanskrit *deva*, god. The lower rake may symbolize the world of men, and the upper one, the deva realm.

deva-an /ra-ja

Sanskrit, *deva* / *rAja*, god/king.

□ H-2119A

B--



deva-an

Sanskrit, *deva*, god.

M-182A-



□ ---H-475a



□ ----M-938a

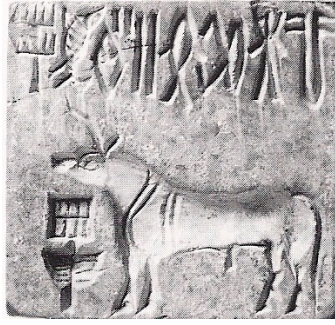


deva-ka-li-vi[]/ash-ash-ndra-an Sanskrit, *deva kaLi vi[]* Azas *indra*, deity Kali [] wished-for chief.

Lothal 5A----



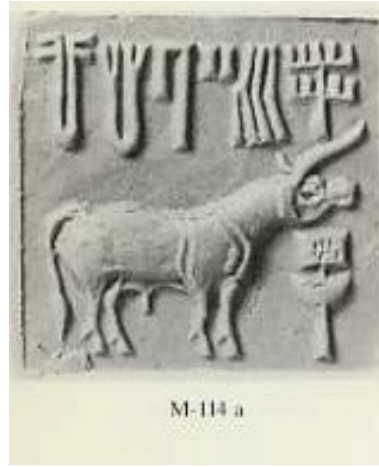
deva-kan-ra-vi-va-ma₁-ash-ak-an, Sanskrit, *deva kan ravi vAma Azaka*,
M-91A----- shining deity noble Ravi of wishing.



deva-la-vi-pa-ndra-an

Sanskrit, *deva la vipandra*, deity Indra without a chief.

□ -----M-114a



deva-ma₁-a₂-a₁-a₂-yama

Sanskrit, *deva ma AyAma*, deity moon expansion.

□ -----M-1703a

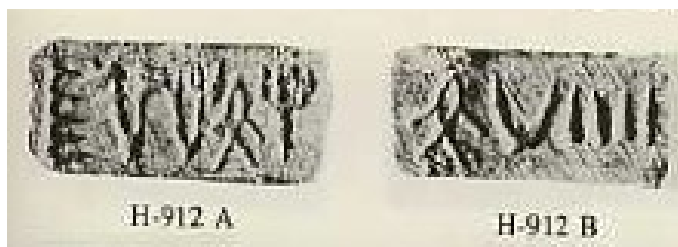


deva-ma₁-ndra-an-y/cha-an-ma₁

Sanskrit, *deva ma indrani / ca ma*,

□ -----H-912A

divine deity Indrani, pure moon.



deva-ma₁-an-ndra-an-y Sanskrit, *deva ma indrani*, divine deity Indrani.

□ -----H-302A



deva-nu[]/ravi

Sanskrit, *deva nava[]/ ravi*, new deity, Ravi.

□ ---M-1101a



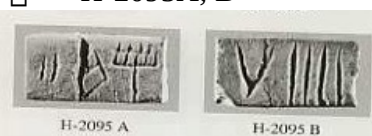
deva-ra-vi/cha-an

Sanskrit, *deva ravi / ca*, deity Ravi / pure.

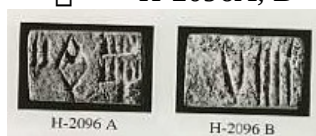
□ --H-2094A, B



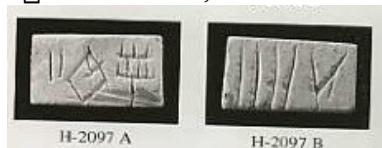
□ --- H-2095A, B



□ -----H-2096A, B



□ ---H-2097A, B



deva-vi-ja-ash-an

Sanskrit, *deva dvija Sa*, twice-born wise deity.

□ -----H-457a

**deva-yama**Sanskrit, *deva yama*, deity Yama.

M-741A----



M-1222A---

**devara-na₁-ma₁**Sanskrit, *deva ra nama*, gold deity, welcome.

□ -----M-151a

**devaka**

686






145

Related to Sanskrit *devaka*, of a god, this sign combines the signs 'deva' and 'ka' .**devendr**

770

This sign combines the words *deva*, god, and *indra*, chief.

dh   Related signs: Kharosthi  dh

dh-adhi-rya-vi-pri-am-an
M-34A-----

Sanskrit, *dadi ravi pri am*, giving Ravi protector a home.



dh-dhu-eka-ma₁-na₂-ja-ja-rya
□ -----M-840a

Sanskrit, *dadhika mAna jaja Arya*, having a milk-white image as of a noble warrior.



dh-ta-ma₁-nta-sau-ma₂-an
□ -----M-856a

Sanskrit, *dhItA mantha soma*, daughter of Soma-spoon.



dha

890 892

304 307

From the Sanskrit word *dhanuS*, bow. In

Sanskrit, *dha* means granting, having, virtue, merit, and wealth, and *Dha* means serpent, dog, and big drum, while *Da* is a name for Shiva..

dha

p

Related signs: Brahmi

Elder Futhark 'th'

Roman Capital **D**

dha-a₁-a₁

Sanskrit, *dha*, merit, virtue, wealth.

□ ---M-191A



dha-a₁-la-na₁

Sanskrit, *dhalana*, a town in Bulandshahr, Uttar Pradesh, India.

□ ----M-13a



M-13 a

dha-a₁-li-an

Sanskrit, *dA li*, bracelet giver.

□ ----M-761A



M-761 a bis

dha-a₁-na₂-nya-vi-sh-ma₁-devendr-an, Sanskrit, *dha namya viz ma devendran*,
 □ -----M-1668a bis bowing to Shiva, tribe of the divine chief of the gods.



dha-a₁-an-sh-ma₁-ma₁-ni Sanskrit, *dasma maNi*, wonderful gem.
 □ ---Kalibangan 5A



dha-a₁-ra-vi-cha-rya Sanskrit, *Da-ravi carya*, Shiva-Ravi riding.
 □ -----H-55a



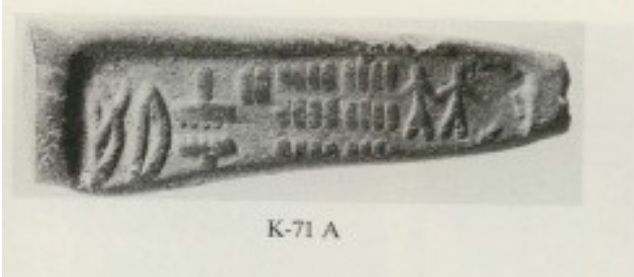
dha-a₁-rma-vi-na₁-he-na₁-dasha-rya-Rta-an, Sanskrit, *dhArma avi na hIna dasraRta*,
M-354A----- Lord Justice High-born Law-Works-Wonders.



dha-a₁-rya-an-pri-an Sanskrit, *dAra priya*, uxorious, fond of his wife.
M-320A-----



dha-aksha-deva-vi-shu-shu-a₁-a₁ Sanskrit, *dakSa deva viSAsya*, wise snake god.
Kalibangan 71A-----



dha-an-he-ma₁-yama Sanskrit, *dAna hema yama*, gold gift driver.
□ -----M-1756a



dha-a₁-ra-an

Sanskrit, *Da ra*, golden Shiva.

□ ---M-1903a



dha-a₁-rya-an

Sanskrit, *Da Arya*, noble Shiva.

H-467A--



dha-a₁-rya-an-a₂-cha-ku-an

Sanskrit, *Da Arya accha ku*, Shiva's pure little one.

M-878A--



dha-a₂-tri-ja-va

Sanskrit, *Da trijIva*, Shiva three souls.

□ -----Kalibangan 59a



dha-a₂-vi-sh-ash-he-na₂-ja-ni Sanskrit, *Da viSasyana jani*, woman of Shiva poison-mouth.



dha-a₂-vi-a₂-shu-ra-ra-na₁ Sanskrit, *Da avi Asurana*, Shiva, Asura lord.

□ -----M-1745a



dha-la-va-aksha-va Sanskrit, *Da la vac va*, Shiva-Indra, voice of the wind.
 □ -----M-1117a



dha-shi-vi-yo-ma₁-ni-/kam Sanskrit, *Da zaiviya mANika*, Shiva's worshipper's ruby.
 □ -----M-154a



dhu 920 293

Related to a pre-cuneiform Sumerian sign 'ud', (day), this sign originally showed a horizontal orientation of the sun rising, but was upended for use in Indus script.

Sumerian pre-cuneiform sign 'ud' (day)
(image: Indus Script Cipher by S. Kalyanamaran)



In Sanskrit, *dhu* means shaking and trembling, and *dU* means pain. But in Sumerian, *du*₁₀ means sweet, and *du*₁₁ means speech, tongue and good.

dhu [] unknown fragment.
M-1865a



dhu-ash-bi-vi-ndra-an Prakrit, *doSas bhI vIndra*, night without a chief is terror.
□ -----M-1975a

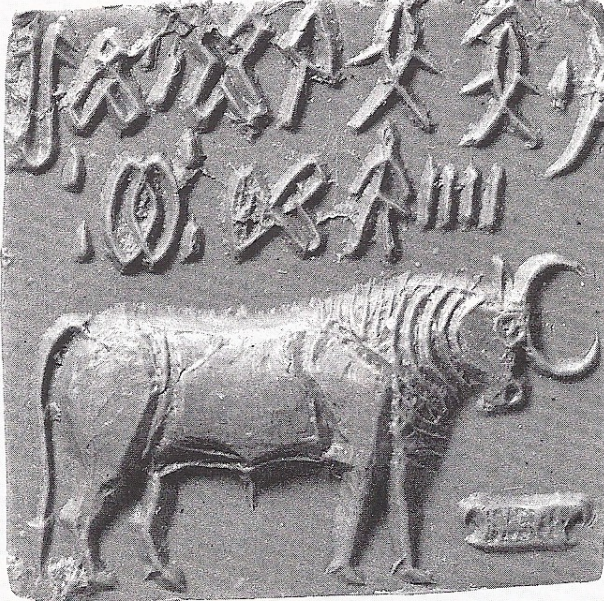


dhu-dhu-dhu-an-ta Sanskrit, *dugdha dhvAnta*, dark sap, perhaps a term for opium.
□ -----H-150a



dhu-eka-he-ma₁-ni-ka-nta-ssa-an/cha-a₁-ash-na₁-da-na₁ Sanskrit,
dhvajaka hema niSkAntasTha/ caS nadanu, gold emblem of ugliest / battle injury.

□ -----M-234a



dhu-eka-he-ma₁-ni-ka-nta-ssa-an/na₁-ash-ra-na₁-da-na₁ Sanskrit,
dhvajaka hema niSkAntasTha / nasra nadanu, gold emblem of ugliest / battle eagle.

□ ---M-23A



dhu-ka-vi-na₂-ja-bi-rya-an-eka-de Prakrit, *dhUka vINAJa biren ekadA*,
rogue with a lute, once a lord of warriors.

□ -----H-8a



dhu-ka-vi-va-ma₁-he-sh-ja-ku-va-bi-rya-an Prakrit, *dhUka vivAma sjaku biren*,
most noble rogue, the crybaby lord of warriors.
H-1657A-----



dhu-li / na₁-sh-na₁-y Sanskrit, *Duli / na san aya*, turtle / obtained as a gift, lucky.

□ ----M-1930A, B



dhu-li-ma₁-vi-sh-na₂-ja-sau-bra-an Sanskrit, *Duli ma viSNUja sau bhArin*, divine turtle, soma-bearer, associated with Vishnu, (a reference to Vishnu's avatar Kurma.)

□ -----H-268a



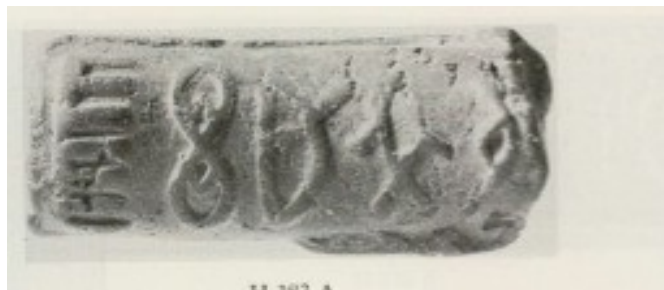
dhu-li-ra-tha₁-a₁-y/va-ma₁-ma₁-va Sanskrit, *Duli rathai/ vAma mev*, turtle like a chariot / noble worship.

□ ----- M-2033A, B, C



dhu-ma₁-dha-ash-y Sanskrit, *dhUma dAsI*, like a smoke altar.

□ -----H-183A



dhu-na₁-eka-ma₁-ndra-an Sanskrit, *dhvanaka ma indra*, tune of a divine chief.

M-84A-----



dhu-na₁-nta-nda-ra-rya

Sanskrit, *dhvanat anantara*, roaring Brahma.

□ -----M-48a



dhu-nta-eka-ma₁-na₁-ma₁-na₁/tha₁-nu-bi Prakrit, *dhvAnta kama, namana / tanvI*,
 □ ---Chanhujodaro 11a greetings, desired night / delicate woman.



dhu-nta-he-ru-pa-a₂-an

Sanskrit, *dhvAnta rUpa*, form of the night.

□ -----H-391a

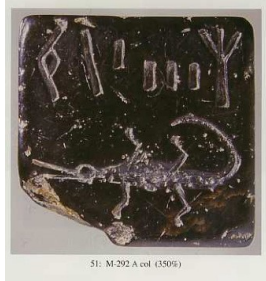


dhu-nta-ja-rya

Sanskrit, *dhvAnta jArya*, night intimacy.

M-292A---

□ -----M-292a



dhu-nta-an[]

Sanskrit, *dhvAnta*, darkness, night.

□ ----M-820a



dhu-nta-an-am-ndra-an

Sanskrit, *dhvAnta Amandra*, night muttering as thunder.

Rakhigarhi 1A---



dhu-nta-an-ash-shi

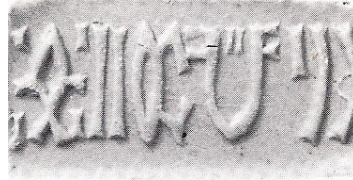
Sanskrit, *dhvAntan ASi*, dark like Shiva.

M-964A----



dhu-nta-an-ash-va-na₁-ma₁-na₁ Sanskrit, *dhvAnta azva namana*, greetings, Dark Horse.

□ -----M-387a



dhu-nta-naa₁-tha₂

Sanskrit, *dhvAnta nAtha*, dark lord.

□ ---M-1664a



dhu-nta-an-a₂-bi-rya-yama Prakrit, *dhvAnta brahma*, dark Brahma.

dhu-nta-an-bi-rya-yama

□ ---Chanhujo daro 12a

□ -----M-1902a



dhu-nta-an-bi-rya-an

Prakrit, *dhvAnta biren*, Night, lord of warriors.

□ -----Lothal 28a



dhu-nta-an-da-va-an

Sanskrit, *dhvAnta dava*, night flame.

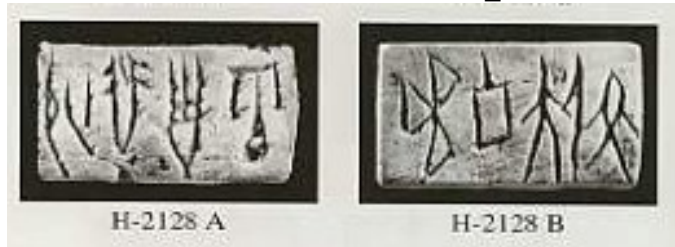
□ -----M-113a



dhu-nta-an-de-ru /ma₁-a₂-a₁-bi-li Prakrit, *dhvAnta dAru / ma abi li*, dark artist / equal to a divine lord.

H-2128A---

□ --- H-2128B



dhu-nta-an-deva-an

Sanskrit, *dhvAnta deva*, Night, deity.

□ ---M-971a



dhu-nta-an-ha-an

Sanskrit, *dhvAnta ha*, dark water.

□ -----M-974a



dhu-nta-an-he-ku-an
M-326A---

Sanskrit, *dhvAnta ku*, the dark little one.



dhu-nta-an-he-ma₁[]

Sanskrit, *dhvAnta hema*, dark gold.

□ -----M-1190a



dhu-nta-an-he-ma₁-ma₁-bi-rya-an Prakrit, *dhvAnta mama biren*, night expert lord of warriors.

□ -----H-39a



dhu-nta-an-he-ma₁-kan-o-ka-an Sanskrit, *dhvAnta ma kanaka*, dark divine gold.

M-671A-----



dhu-nta-an-ja-gat

Sanskrit, *dhvAnta jagat*, world of night.

□ ---Chanhujodaro 16a



dhu-nta-an-ja-ja-vi-nga-ndra-[an], Sanskrit, *dhvAnta jaja vAGga indra*, chief Bengali night warrior.

M-1078A bis-----



dhu-nta-an-ja-ma₁-ni

Sanskrit, *dhvAntaja maNi*, jewel born at night.

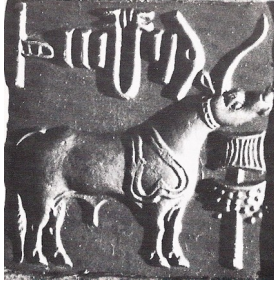
□ -----M-1672a bis



dhu-nta-an-ja-na₁

Sanskrit, *dhvAntajAna*, born at night.

□ -----M-59a



dhu-nta-an-ma₁-de-ru

Sanskrit, *dhvAnta maderu*, praiseworthy night.

□ -----M-1757a



dhu-nta-an-ma₁-he-ak-an

Sanskrit, *dhvAnta mahaka*, dark eminent man.

□ -----M-647a



dhu-nta-an-ma₁-na₁-ma₁-na₁

Sanskrit, *dhvAnta ma namana*, greetings, divine Night.

H-89A-----



dhu-nta-an-ma₁-ni

Sanskrit, *dhvAnta maNi*, night jewel.
Chanhujodaro 6A



dhu-nta-an-ma₁-sh-ndr-an

Sanskrit, *dhvAnta mAs indra*, night's chief, the moon.
□ ----M-105a



dhu-nta-an-na₁-bi-na₁
M-854A-----



Prakrit, *dhvAnta nabIna*, young night.

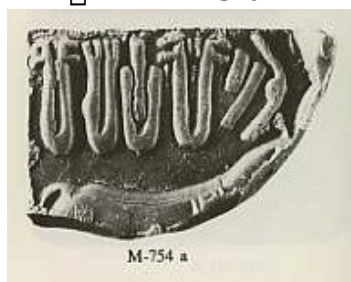
□ -----M-1790a



dhu-nta-an-ndra-an

Sanskrit, *dhvAnta indra*, night chief.

□ -----M-754a



dhu-nta-an-nda-an

Sanskrit, *dhvAnta andha*, dark night.

□ -----M-870a



dhu-nta-an-nya-an / ga-a₂-ma-a₂ Sanskrit, *dhvAnta nIya / gama*, night low / road.

□ -----M-877a



dhu-nta-an-pa-eka-ak-an Sanskrit, *dhvAnta pAkaka*, night's infant.
M-709A-----



dhu-nta-an-pa-an Sanskrit, *dhvAnta pa*, night guardian.
□ -----M-1805a



dhu-nta-an-pri-an-a/ he-nu Sanskrit, *dhvAnta priyana / nava*, dear night, the new.
□ ----M-68a



dhu-nta-an-ra-ra-an Sanskrit, *dhvAnta rora*, night laborer.
□ -----Lothal 217A



L-217 A

dhu-nta-an-sau-ma₂ Sanskrit, *dhvAnta soma*, Night-Soma.

□ -----M-1360a

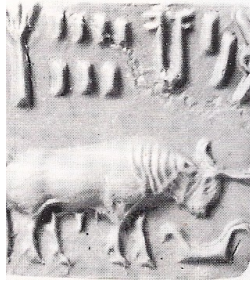


M-1360 a

dhu-nta-an-sau-rya

Sanskrit, *dhvAnta saurya*, solar darkness, eclipse.

□ -----M-247a



dhu-nta-an-Selv-am-an

Sanskrit, *dhvAnta Selvam*, night wealth.

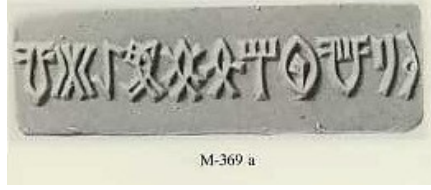
□ -----M-755a



M-755 a

dhu-nta-an-sh-yo-ma₁-ma₁.kan-o-ka-an Sanskrit, *dhvAnta zyAma ma kanaka*, black night, divine gold.

□ -----M-369A



dhu-nta-an-tri-a₂-vi-vi-an Sanskrit, *dhvAnta tri avi vI*, three lords fond of darkness.

□ ----M-966a

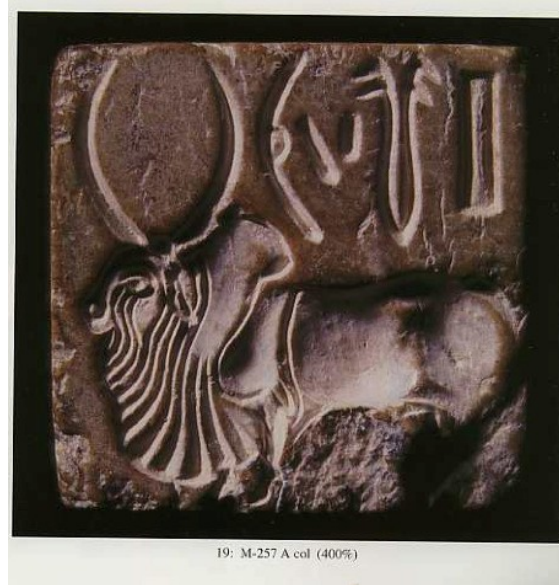


dhu-nta-an-va

Sanskrit, *dhvAnta va*, night wind.

M-257A-----

(200% of original)



dhu-nta-an-vi-tha₁-an

Sanskrit, *dhvAnta viTa*, night house.

□ ----M-1114a



dhu-nta-an-vi-tha₁-trik-ja-ja Sanskrit, *dhvAnta viTa rIka jaja*, night house of gold warrior.

Kalibangan 4A--



dhu-nta-an-yo-ak-an

Sanskrit, *dhvAnta yoga*, dark addition.

M-363A-----



dhu-nta-pri-dh-va-ma₁-ku-an/a₂-ma₂-dasha Sanskrit, *dhvAnta prIti vAma ku / amA dAza*, dark grace, lovely little one / servant at home.

□ -----M-1671a



dhu-nta-sh-ash-ma₁-[] Sanskrit, *dhvAnta zAs ma*, night, divine commander [].

H-145A-----


dhu-nta-sh-va-ma₁-ku-bi-rya-an Prakrit, *dhvAnta azva ma ku biren*, Night horse, divine little one, lord of warriors.

□ -----Lothal 114a



L-114 a

dhu-nta-yo-ma₁-ni Sanskrit, *dhvAnta yaminI*, night bringing forth twins.

H-1669A-----

H-1669A *in situ*



dhu-ra-vi-ma₁-ma₁-na₂-ja-va-vahi-ku-an, Sanskrit, *dhva ravi mama naj vivAhi ku*,

□ -----M-677a

emblem of Ravi, expert ashamed to wed a little one.



M-677 a

dhu-vahi-ni

M-779A----



Sanskrit, *dhva vAhiṇī*, army banner.

□ -----M-1826a



dhu-yama-kan-o-thaḥ-ak-an

□ -----M-1810a



Sanskrit, *dhva yama kano thaḥa*, banner of Yama, pleasant protector.

dhva



Related to Sanskrit *dhva*, banner or emblem.

dhva-ku-va-yo

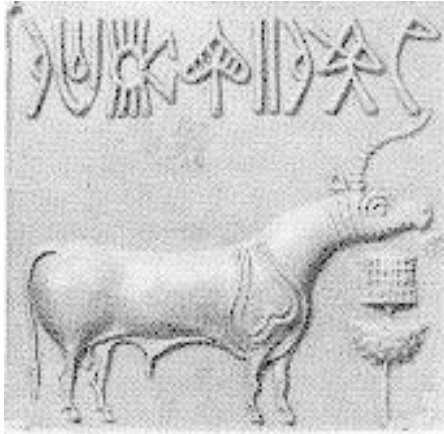
□ -----M-1274a



Sanskrit, *dhva ku vAyu*, banner of Vayu's little one,
a reference to Hanuman.



dhva-tha₁-dhu-va-bo-ash-na₂-dhu *dhva tha dhva vibhU AS nadu*, emblem of ruler and
banner protector Shiva's nation.

□ -----H-5a



dra  From Sanskrit *daru*, tree, related to Rongorongo *tara*. 

dra-na₂-o-RNa/ dra-na₂ Sanskrit, *droNa*, (bucket) a measure of fields or capacity.
aurNa, wool.

□ -----M-1397A, B



dra-na₂ Sanskrit, *droNa*, (bucket) a measure of fields or capacity.
H-2051A----



eka 001 Related to Sanskrit *eka*, one. *Eka* is one of Vishnu's names, and *eka* means prince or chief.

Edakkal Cave in Kerala, south India, was occupied from 8000 BC until 1700 BC. This photo from Niraksharan's Travelogues shows an Edakkal cave Navagraha grid above a figure with rays extending from his head. These nine-boxed Navagraha grids are typically found in Jain or Shaiva temples, with the central box holding an image of the sun, and the others containing Mars, Mercury, Jupiter, Venus, Saturn, and Rahu (north lunar node) and Ketu (south lunar node). A Jain temple can be found near the cave. The Edakkal cave artwork is stylized, yet bold, resembling no other style except Neolithic Natufian murals from Turkey. These works are so unlike the mature Harappan style of art, I believe they are more likely from 8000 BC than any more recent date.



To see Indus script inscriptions from Edakkal cave, see the entries **ra-bi** or **ra-ra-nya**.

eka-a₁-a₂ Sanskrit, *eka*, Vishnu, chief, son of a *rAya*, (king or prince).

H-241A-



H-241 A.

eka-ku-ba-y-kan-y

Sanskrit, *eka kubhAi kanI*, Vishnu's Kabul river maiden.
H-1077A-----



eka-ku-ku-tha₂

Sanskrit, *eka kukkuTa*, Prince Firebrand.
H-602A bis---

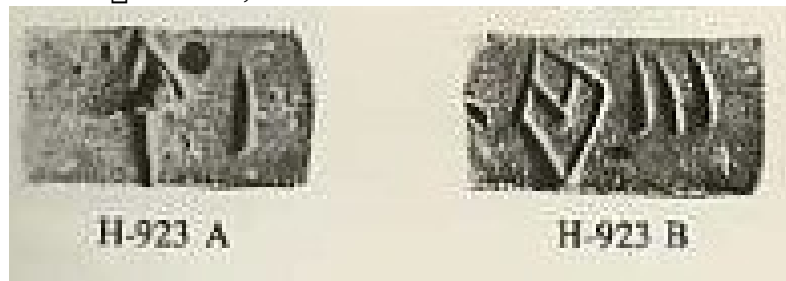


eka-ni /ra-ja

Sanskrit, *ekAni / rAja*, King Ekani.

□ H-923A,

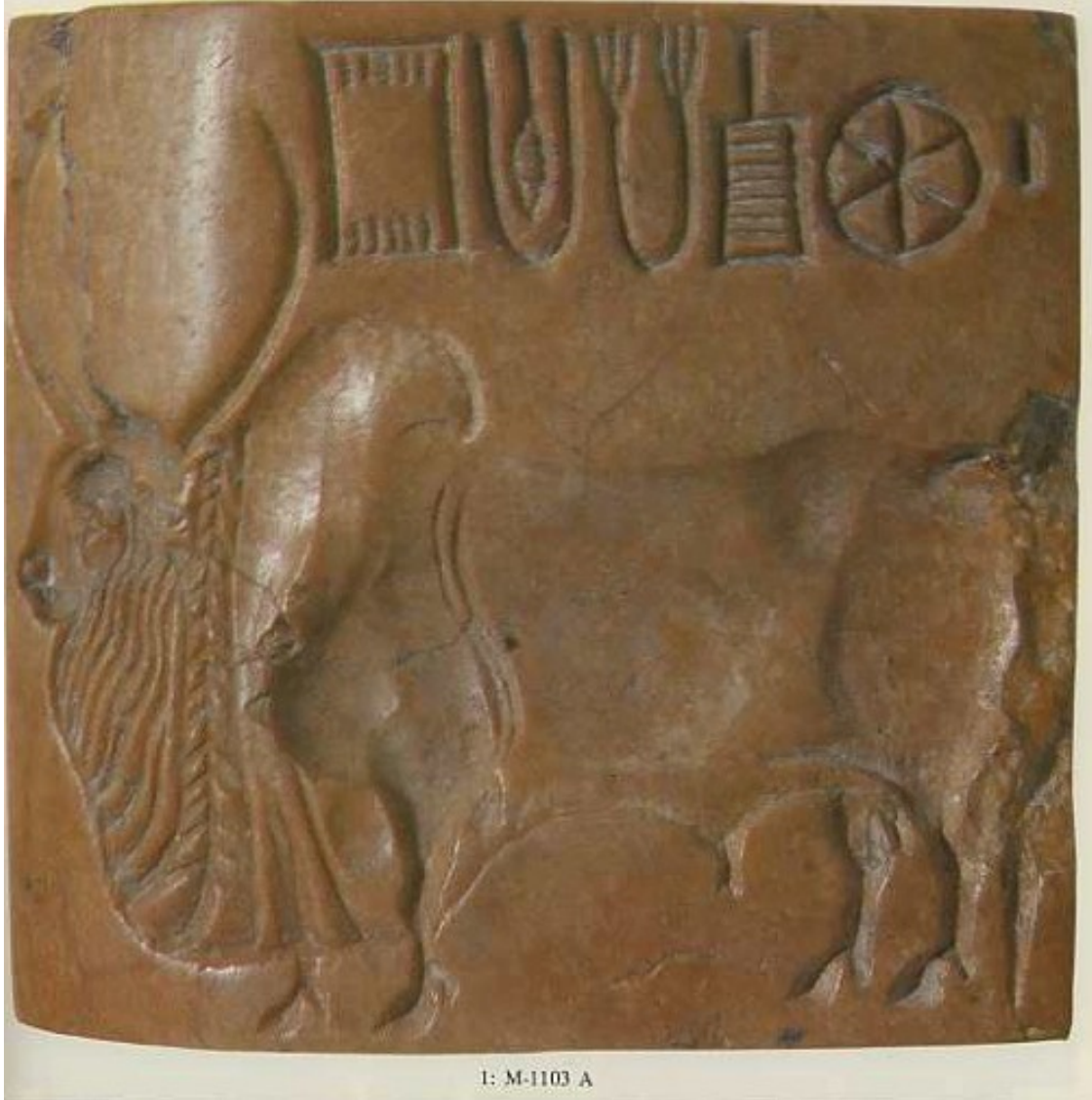
B--










eka-ra-bi-ndra-na₂-th

Prakrit, *eka rabi indra nAtha*, Prince Ravi, chief lord.

□ -----M-1103A



ga		Related signs: Brahmi		Old Hungarian		Rongorongo 63		nga
Proto-Canaanitic <i>gamel</i> throwing stick		Greek Capital Gamma		Old Turkic				

ga-a₂-a₁-anSanskrit, *gAna*, song.

□ ----M-972a

**ga-dha-li-ma₁**Sanskrit, *gaDoli ma*, like divine raw sugar.

□ -----M-1749a bis

**ga-ja-a₂-rma-na₁-vi-va-ma₁-th-u-an**Sanskrit, *gaja armaNa vivAma Tu*, elephant measuring one *droNa* of most noble gold.

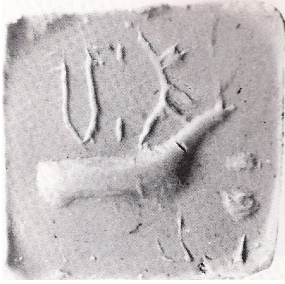
□ -----M-36a



ga-ja-ash/ ja-an Sanskrit, *gaja AS/ jAna*, Shiva, born (or associated) with elephants.
 □ ----H-1924A, B



ga-na₁-an Sanskrit, *gAna*, song.
 □ ---H-59a



ga-an-he-naa₁-sau-an Sanskrit, *gaja na sau*, soma elephant, *gaNeza*, Ganesh.
 Allahdino 4A-----



ga-an-shi-an-ja

□ -----

Sanskrit, *gaNa zi ja*, gang or tribe born of the calm one.

This inscribed bowl is from Vinca, Serbia, dated 4000 BC.

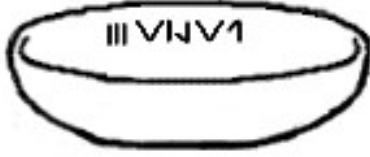


Image source: Wikipedia, 'Old European Script' article

ga-na₁-vi-sh-ash-shi

□ -----M-263a

Sanskrit, *gana viSasyai*, serpent tribe female.



ga-nu-ta-ma₁-[]

Sanskrit, *gA nava tama []* new, most desired song.

□ -----M-881a



gat



gat-ma₁-y

M-218A-----

Sanskrit, *go tamai*, like the sun at night.



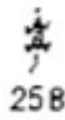
gat-ta-a₂-a₁-y-an

Sanskrit, *gAtha aya*, song of good fortune.

H-1672A-----



gho



A *ghorapada* reptile.

ha 927

This sign may derive from *halu*, (Kannada for milk), but the Sumerian pre-cuneiform sign for water, 'a', is identical except for having a horizontal orientation.

Related signs:

Pre-cuneiform Sumerian sign 'a' (water)



Baybayin

HA

Kharosthi

h

In Sanskrit, *ha* means drunk, killing, mad, blood, physician, Shiva, water, meditation, pride, heaven, moon, sky, Vishnu, horse, battle, paradise, fear, war, knowledge, laughter, pleasure and weapon. The word *hA* means lute, desertion, coition and alas.

ha-adhi-ha-a₂-vi-cha-rya Sanskrit, *ha doha avi carya*, Water-pail, a lord riding.
M-1823A---



ha-dra-ba'-al

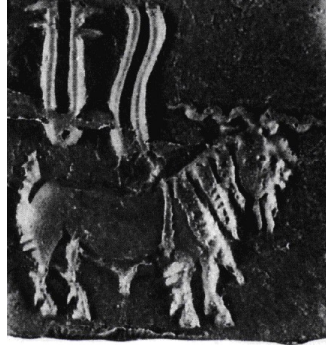
Phoenician, *azru ba'al*, the help of Baal.

□ -----MS 5062



ha-an
Sanskrit, *ha*, water.

□ ---M-1179a bis



M-1179 a bis

ha-na₂-ash / kam
Sanskrit, *haMsa / kam*, dear swan.

□ -----M-747a

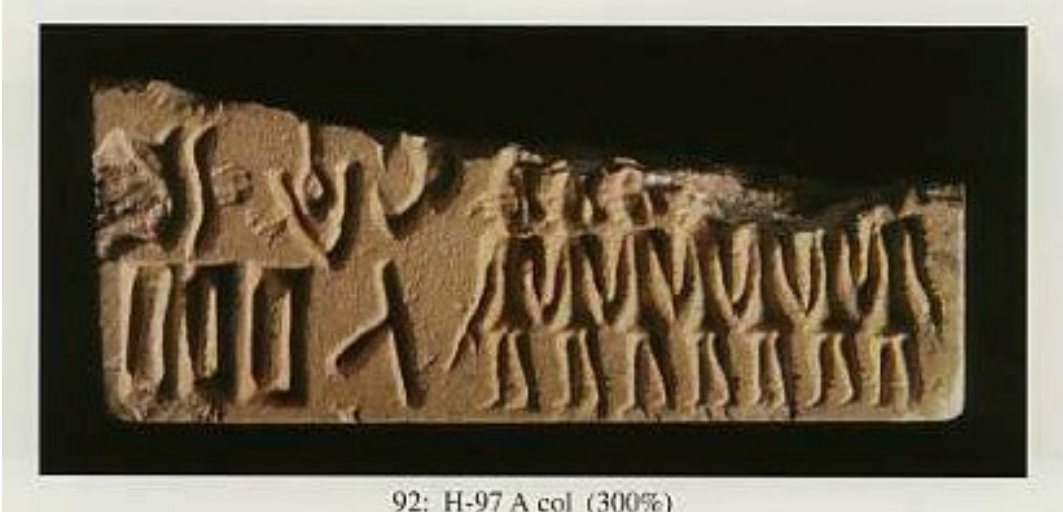


M-747 a

ha-na₂ / ja-na₁
Sanskrit, *hana / jana*, slaughter / tribe.

H-97A-----

Seven KRttikas appear on this particular seal.



92: H-97 A col (300%)

ha-an-trik-ndra-[yama]
guides.

Sanskrit, *ha trik indra yama*, Shiva of the three chief

□ -----M-843a



har 683

This sign may depict the flaming batons called *araNi* sticks that are juggled at celebrations. Uschi Ringleb identified the phonic value of this sign on-line at a Facebook discussion group.

In Sanskrit, both *hara* and *araNi* mean sun. The word *hara* also means carrying off, ravishing, destroying, stallion, ass and fire. The word *hari* means yellow, brown, green, lion, horse, monkey, wind, people, Indra, and of Shiva.

har-bra-an-da-va-an-a₁

□ -----M-241a

Sanskrit, *hari bhram dava*, green forest quivering.

Or possibly *hari vRndAva*, god of Vrindaban; Krishna.



har-bra-an-bo-ja-ja-ma₁-ndra-an Sanskrit, *hari bhram pujaka ma indra*, brown wavering worshipper of a divine warrior chief.

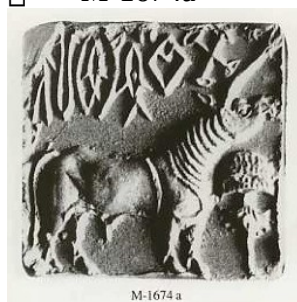
□ -----M-112a



har-ra-vi-ma₁-dhva-ma₁-ku-an

□ ----M-1674a

Sanskrit, *hari ravi madhu ma ku*, yellow Ravi, sweet divine little one.



he  235  Related to Sumerian 'hada' (dried fish).

The sign 'he' which precedes many IVC names and words, appears to be a definite article such as Classical Greek 'ho' or 'he', (the masculine and feminine forms of the Greek word 'the'). A similar pre-posed definite article is used in Romani, which may represent an archaic feature that both the (non-Homeric) Greek and Romani languages have retained. IVC Sanskrit is apparently like Romani and (non-Homeric) Greek in having a definite article. Definite articles are almost exclusively used in Indo-European and Semitic languages.

Related signs: Old Hungarian  eH Rongorongo 44 he  Japanese (Hiragana) he  HE

In classic Sanskrit, *he* is a vocative particle used for addressing someone, and *hai* means hello.

he-an-ashrya Sanskrit, *anAzraya*, the self-reliant one.
 □ ----M-1751a



he-ash-an Sanskrit, *Aza*, the hope.

□ -----M-1705a



□ ----- M-1809a



he-ash-shiSanskrit, *Azi*, like the hope, or *ASi*, the one like Shiva.

□ ----Lothal 9a



□ -----M-1847a



□ -----M-1351a



□ -----H-2084A

**he-ash-y**, a spelling variant:**he-a-shi-y**, another variant.

□ -----M-748a



□ -----H-251A bis

**he-a₁-shu-nu-nu-a₁-y**Sanskrit, *asu nUna aya*, the living are thus fortunate.

M-252a----



he-bi-rya-an

Prakrit, *biren*, the lord of warriors.
M-672A----



he-bi-rya-an-eka-cha-rya Prakrit, *biren ekacara*, the solitary lord of warriors.
M-1310A-----



he-devendr-an

Sanskrit, *devendra*, the chief of the gods.
□ -----M-1146a



he-devendr-vah-an-a₁
M-360A---

Sanskrit, *devendra vAhana*, the vehicle of the chief of the gods.



150 %

he-ko-ha-an-y

Sanskrit & Tamil, *ko hani*, one like the king of paradise.
H-291A---



he-ku-an/ja-an

Sanskrit, *ku / jA*, the little one / born.

□ -----H-1930A, B



he-la-ra-shi []

an unknown name.

□ -----H-390a



he-ma₁-da-an Sanskrit, *hema dA*, gold giver.

□ ---M-573a



he-ma₁-dhva-ma₁-ku-an Sanskrit, *madhu ma ku*, sweet divine little one.

□ -----M-1521A



□ -----M-572A



he-ma₁-kan-o-ka-an Sanskrit, *hema kanaka*, gold sandalwood.

□ -----M-377A



he-ma₁-ku-an
Sanskrit, *hema ku*, golden little one.

□ -----Lothal 111a



he-ma₁-li-an
Sanskrit, *hema li*, golden bracelet.

□ -----M-1095a bis



he-ma₁-ma₁-ni
Sanskrit, *hema maNi*, golden jewel.

M-962A-----



he-ma₁-an-a₁
Sanskrit, *hemaA*, golden girl.

□ ---H-2055A



he-ma₁-na₂-ja-ni

Sanskrit, *hemaNjAnI*, Hemana's mother.

□ -----M-1890a



he-ma₁-ndra-an-sur-sh-yama Sanskrit, *hemandra surasama*, gold chief equal to the gods.

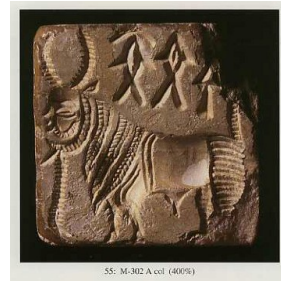
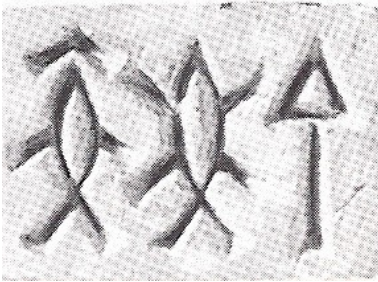
□ -----H-58a



he-ma₁-ni
H-148A---

Sanskrit, *hemaNi*, like gold ornaments or a gold piece.

M-302A----



he-ma₁-pri-an
Sanskrit, *hemapriya*, fond of gold.

□ ----H-1130A



he-ma₁-ash
Sanskrit, *mAs*, the moon.

□ --M-1113a



he-ma₁-ash-shi
Sanskrit, *mAsi*, like the moon.

Lothal 51A-----

M-1966A bis--

**he-ma₁-ash-shi-y**, a variant spelling of **he-ma₁-ash-shi**.

M-1917A bis-----



he-ma₁-shu-yama

Sanskrit, *hema suyama*, golden god of a certain class.

□ -----M-1885a bis



he-ma₁-ta-rya

Sanskrit, *hema tArA*, gold star.

H-657A----



he-ma₁-vi-vahi-ja-ku-va-rya

Sanskrit, *hema vivAhija kubera*, gold of Kubera associated with marriage.

□ -----H-141a bis



he-na₂-ja-dasha-rya-nya-na₁-rya Sanskrit, *hInajA dazArhani anArya*, Dazarhani, a low-caste non-Aryan.

□ -----M-534A



he-na₂-ja-aksha-ku-an Sanskrit, *hInajA akSa ku*, a low caste soul, a little one.
M-1958A-----



he-na₂-ja-ku-an Sanskrit, *hInajA ku*, a low-caste little one.
Allahdino 3A---



he-na₂-ja-shu-an Sanskrit, *hInajA su*, a good low-caste one.
M-399A-----



he-na₁-ma₁-na₁ Sanskrit, *hai namana*, hello, greetings.
□ -----M-1086a



he-na₁-ma₁-na₁-y

Sanskrit, *hai namanai*, hello, greetings.

□ -----H-794A



he-nga-an

Sanskrit, *Ga*, Shiva.

□ ----M-1817a



he-ni

Sanskrit, *nI*, the leader.

M-486b-



he-nta-he-ak-dha-y

Sanskrit, *hantaka Dai*, like the assassin Shiva.

□ ----M-1744a



he-nya-dhu-an

Tamil, *nadu*, the nation, the Hindu community.
H-46A---



he-pri-an

Sanskrit, *priya*, the dear one, or *pri*, the protector.
□ ----M-445A



25: M-445 A

he-pri-an-y

Sanskrit, *priyani*, like the dear one.
□ -----H-1997A



63: H-1997 A col. (250%)

64: H-1997 B col. (250%)

he-Selv-an

Tamil, *Selvan*, the son.

□ -----Lothal 23a

□ -----M-1001a



he-sh-an

Sanskrit, *Sa*, the excellent one.

□ --M-1845a



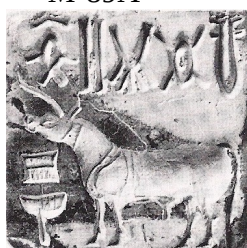
he-sh-an-ma₁-ma₁-shu-ash-shi Sanskrit, *Sa mama su ASi*, my wise one, good as Shiva.
M-1081A bis----



he-va-na₂-u-an

Sanskrit, *hAva nava*, new calling.

M-89A-----



he-vi-a₂-a₁-y-an

□ ---M-1916a



Sanskrit, *vI aya*, the bird of good fortune.

he-yama

Sanskrit, *yama*, the guide.

M-969A----



he-yo-ma₁-ni

□ ----M-323a



Sanskrit, *yaminI*, the twin.

in 742



This is the 'an' jar with an internal diacritical mark indicating a short 'i' vowel.

In Sanskrit, *ina* means strong, wild, determined, bold, able, powerful, lord, king, master, sun and glorious. It may be a loan word from Sumerian *en*, lord.

in-a₁-in-an

Sanskrit, *ina ina*, King Sun.

□ ----Lothal 217B



L-217 B

in-an-a₁-bi-an-a₁-nu-nu

Prakrit, *inanA bi anUna*, Inanna without a superior.

□ -----M-519A



M-519 A

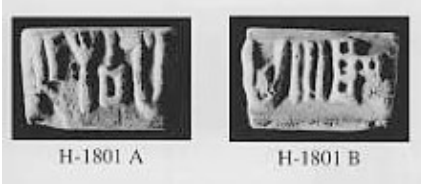
in-an-a₂-va-ku-an

Sanskrit, *inanA vA ku*, Inanna like a little one.
H-519A-----



in-bi-rya-an/vah-ja-ssa Sanskrit, *ina biren / vaizasa*, King Calamity, lord of warriors.

□ -----H-1801A B---



in-cha / cha-an-ka

Sanskrit, *ina ca / canka*, King Shiva / pure king.

□ -----H-1981A



in-dasha-ndra/an/in

Sanskrit, *ina dazendran / ina*, King Dazendra, lord.

□ ---Kalibangan 43a



in-dasha-va-a₂

Sanskrit, *ina dazavA*, King Dashava (ten arrows).

□ ----M-1822a



in-dha-a₁-y

Sanskrit, *ina Dai*, King Dai (like Shiva).

□ --M-1700a



in-ndra-an

Sanskrit, *indra*, chief.

□ -----M-862a



in-ja-yo-ak-an /ash-rma Sanskrit, *ina jayaka / Azrama*, victorious lord of an ashram.
 □ -----M-1785a



in-la-a₂ Sanskrit, *ina la*, King Indra.
 □ ---M-9a



in-ma₂-ma₁-an-a₁ Sanskrit, *ina ma mAna*, King Divine Likeness.

□ ----M-297a



in-nu-an

Sanskrit, *Inu*, the name of a Gandharva musician.

H-87A----- >



□ -----M-1815a



in-nu-ri-vi-sau-bra-an

Sanskrit, *Inu raivi sau bhara*, Inu, Ravi's soma bearer.

□ -----H-3a



in-ta-rya-sh-an

Sanskrit, *ina tArA Sa*, King Excellent Star.

□ ---Surkotada 2A



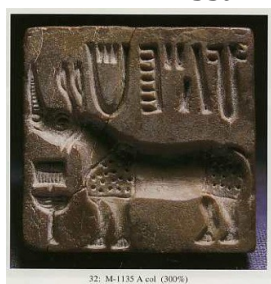
Sktd-2 A

in-y-vi-ta-an

Sanskrit, *ina y viTa*, King Kandarpa's house.

□ ---M-1135A


M-1135a-



32: M-1135 A col (300%)

III
ja 003

Ja in Sanskrit means 'born from or connected with, a father, a daughter, a tribe or race, speed, victorious, light, a poison, eaten, enjoyment, a Pishaka, Vishnu, Shiva, or a husband's brother's wife.' (Monier-Williams) Historian Gyan Swarup Gupta has pointed out to me the saying that 'Vishnu has three legs,' and the sign 'ja', which means Vishnu, (among other things), certainly does have three legs!

Related signs: Brahmi ja 

ja

H-1715A



H-1715 A

M-331d



M-331 d

H-509A



H-509 A

ja-a₁-vi-na₂-th-tha₁-la-a₂-tza

Sanskrit, *ja avi nAtha lasta*, Lord Vishnu, skillful lord.
M-1765A-



M-1765 A

ja-a₁-y

Sanskrit, *jaya*, victory.

□ ----M-1846a



M-1846 a

ja-dha-a₁-rya-na₁

Sanskrit, *ja dhAraNa*, Shiva protecting.

□ -----Allahdino 2a



Ad-2 a

ja-eka-o

Sanskrit, *ja ekah o*, Shiva-Vishnu-Brahma.

□ ---M-1197A



ja-gat

Sanskrit, *jagat*, world, people.

H-48A---



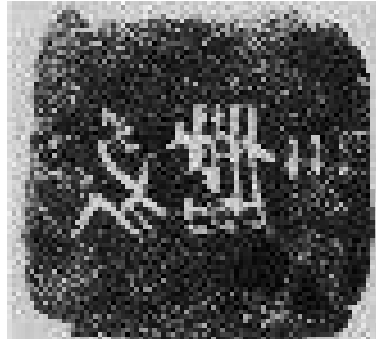
□ ----M-2047A, B



ja-gat-pri

Sanskrit, *jagat pri*, world protector.

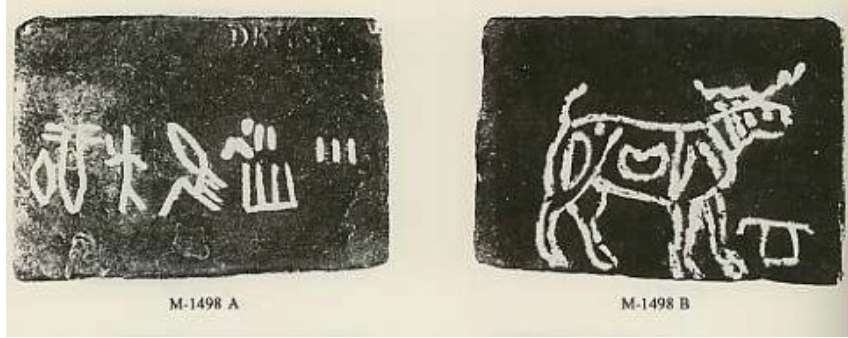
□ -----M-546A



ja-gat-pri-an-aksha

Sanskrit, *jagat priya akSa*, dear world soul.

□ -----M-1498A



ja-gat-pri-ak-an-aksha

Sanskrit, *jagat priyaka akSa*, world of a dear soul.

□ -----M-543A



ja-ja

Sanskrit, *jaja*, warrior.

□ -----M-1904a



ja-ja-ga-nta-he-ma₁-ni

Sanskrit, *jaja ghaNTA hemaNi*, wife of Gold Bell, Warrior.

□ -----M-1758a



ja-ja-ma₁ []

Sanskrit, *jaja ma []*, divine warrior.

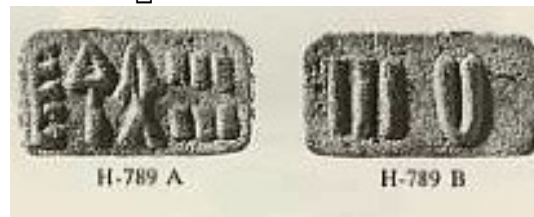
□ ----H-1028a



ja-ja-ma₁-ni / ra-dhu Sanskrit, *jaja maNi / radhu*, warrior jewel / Radhu (Krishna).
H-98A----- (boustrophedon)



ja-ja-ma₁-ni-y / ja-an Sanskrit, *jaja maNi / jA*, warrior jewel / born.
□ -----H-789A



ja-ja-ndra-[an] Sanskrit, *jajandra*, warrior chief.
M-1840A----



ja-ja-ni / cha-an

Sanskrit, *jajaNi / ca*, warrior's wife / pure.

□ -----H-1879A

B



□ --- H-1880A

B



ja-ja-nu-nu

Sanskrit, *jaja navana*, praise for a warrior.

M-884A---



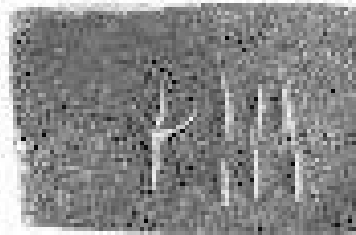
ja-ja-rya

Sanskrit, *ja jAra*, victorious lover.

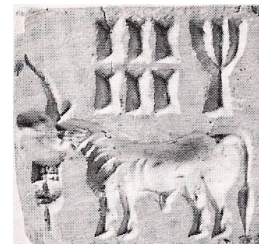
□ -----



□ ----M-1365A



M-178a--



□ ----M-822a



M-1799A---



ja-ja-rya-eka-kan-nya

Sanskrit, *ja jAryaka kanyA*, victorious lover of a maiden.
M-416A----



ja-ja-vi-va-an

Sanskrit, *jaja vI va*, warrior riding on a bird.
H-65A----



ja-ja-yama-ra

Sanskrit, *ja jaya ma ra*, victory and gold to the divine.

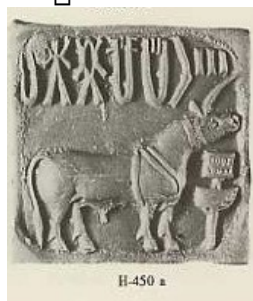
□ ---Kalibangan 22a



ja-ku-in-an-ma₁-ak-an

Sanskrit, *ja ku ina makha*, Shiva, blessed little king.

□ -----H-450a



ja-ku-in-an-sh-he-ashrya

Sanskrit, *ja ku ina zi AS zrI*, calm Shiva, splendid little king.

□ --M-27a



ja-ma₁-bi-rya-an

Prakrit, *jAmA biren*, daughter of a lord of warriors.

□ -----M-605A



M-94A--



ja-ma₁-an

Prakrit, *jama*, Yama.

□ M-294a



□ ----- H-310a



□ -----M-1439A



M-1442A--



ja-ma₁-an-a₁-y

Prakrit, *jama aya*, Yama good fortune.

□ -----H-1056a



ja-ma₁-ni

Prakrit, *jamaNi*, wife of Yama.

□ ----M-1912a



ja-ma₁-an-yama

Sanskrit, *jAmA niyama*, daughter of necessity.

□ ---Kalibangan 8a



ja-an Sanskrit, *jA*, born.

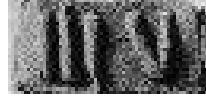
□ -H-206B



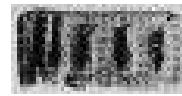
H-211B-



H-216B----



□ -H-219B



□ H-229B



H-245B



H-248B



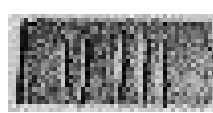
H-249B



<- H-303B



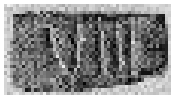
□ H-306B



□ -H-319B



<-H-352B



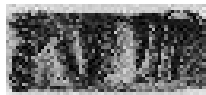
<- H-702B



<- H-703B



<--H783B



H-789B>



□ H-790B



H-792B->



H-793B



<- H-818B



H-821B>



□ --H-857B



□ H-924B



H-927B



H-934B



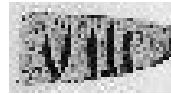
H-949B



H-959B



H-979B



H-1796B



ja-na₁-y-vi-ma₁-pa-an Sanskrit, *janai avanipa*, like Man, lord of the earth.

□ -----M-1894aa



ja-na₁-ma₁-na₁

Sanskrit, *ja namana*, Shiva greetings.

H-561A--



ja-an-dha-a₁

Sanskrit, *ja Da*, victory to Shiva.

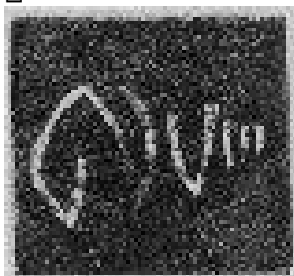
□ -----H-246B



ja-an-ku-ba

Sanskrit, *ja kubhA*, born on the Kabul river.

□ ----M-511B



ja-nu-nu-ash-vi-ma₁-na₂-ja-pa-la

Sanskrit, *janu nava azvi mAnaja bAla*,

□ -----M-4a

new soul, like a foal resembling her dam.



ja-nu-nu-ja-yama
H-1682A--

Sanskrit, *janu nava jaya ma*, new soul, victory to the divine.
At right, seventeen seals with similar inscriptions found together.



ja-ra-vi-pa-pa-an

Sanskrit, *ja ravi papa*, Ravi victorious over sin.
□ -----Kalibangan 23a



K-23 a

ja-ri-na₁-vi-ku-ak-ku-an-tha₁-dasha-rya
□ ---Chanhuodaro 1a

Sanskrit, *jAri₁ avi kavaca anta dasra*,
Lord Jarin, shielded by the handsome Dasra.



C-1 a

ja-rya Sanskrit, *jAra*, lover, or *jara*, old.

Kalibangan 65a (top-down)



H-1664A--



□ -----M-179a



□ -- M-987a



M-1857A-



H-585A----



The cylinder seal from Kalibangan (above) shows a scene in which two Asura brothers battle over the beauty Tilottama, as told in the *Mahabharata*, and shown in the Cambodian temple freize below, (now at Musee Guimet). This connection was noticed by renowned epigrapher Iravatham Mahadevan.



ja-rya-an-sh

Sanskrit, *jAra aMz*, love distributor.

M-409A-----



ja-sau-yama Sanskrit, *ja sau yama*, Shiva Soma Yama.
□ -----Kalibangan 49a

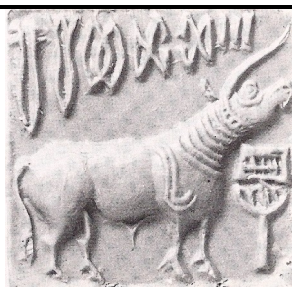


The seal above shows a scene in which the hunter Lubdhaka, treed by a tiger, drops Bael leaves onto a stone lingam unknowingly, and is then rescued by Shiva, who responds even to accidental acts of devotion. Independent researcher Wim Borsboom noticed the connection between the man-treed-by-a-tiger motif and the tales of Lubdhaka and Suswarna, recounted in the Puranas and the *Mahabharata*.

ja-ash-a₁-nu-nu Sanskrit, *jhaSa anUna*, Jhasha is superior.
□ -----M-161a



ja-ash-ash-dasha-ndra-an Sanskrit, *ja Azas dAsa indra*, chief slave Shiva's-wish.
□ -----M-162a



ja-ash-nu-nu

Sanskrit, *jiSnu nava*, a new Indra.

□ -----M-401a



M-401 a

□ --H-49A



H-49 a

□ ----M-1080a



M-1080 a

ja-ash-y []

an unknown name fragment.

M-922A--



M-922 A

ja-ta-a₂-a₁-y-an

Sanskrit, *ja ta aya*, Shiva lucky warrior.



ja-tha₂-dha-a₁-de-la-eka

Sanskrit, *jAta Da dAlika*, colocynth associated with Shiva.

□ -----H-642a



ja-tha₁-ak-an

Sanskrit, *jAtaka*, new-born child.

□ -----H-62a



□ ---H-1032a



M-1108A---



ja-tha₁-ak-an-y

Sanskrit, *jAtakaNi*, wife of Jataka.

□ -----M-1725a



ja-va-a₁-vi-de-ash

Sanskrit, *java avi Da AS*, swift Lord Shiva.

□ ---Lothal 12a



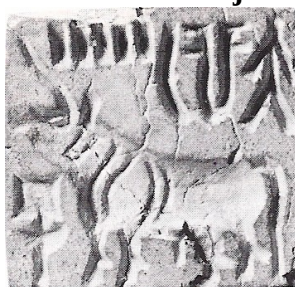
ja-va-ku-an

Sanskrit, *java ku*, swift little one, or possibly *accha ku*, pure child.

□ ----H-511a

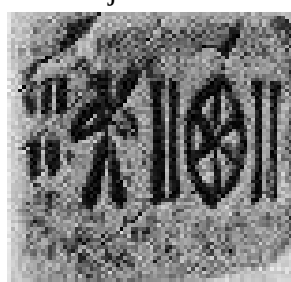


M-138A-----

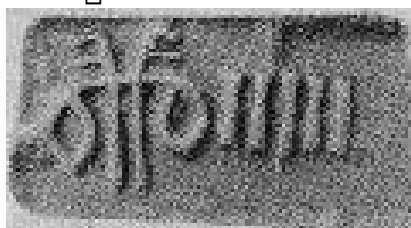
M-194A-- ja-va-ku-an-a₁**ja-va-tha₁-ra-va**Sanskrit, *ja vata (va) rava*, Shiva, wind roaring.

□ -----M-1853a

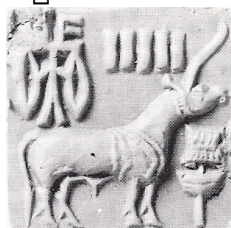
Chanhuojodaro 30A

**ja-va-yama**Sanskrit, *java yama*, swift driver.

□ -----Lothal 102a



□ -- M-187a bis



M-193A-

**ja-vi-ja-ku-an**Sanskrit, *ja dvija ku*, Shiva, twice-born little one.

H-589A----



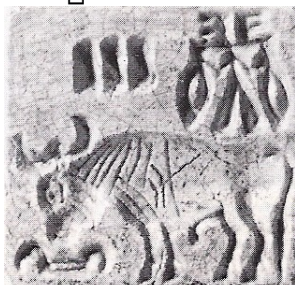
ja-yama

Sanskrit, *jaya ma*, victory to the divine.

□ ---H-545a



□ ----H-81A



□ --M-1779a



□ --H-499a



□ ----Lothal 42a



□ -M-215a



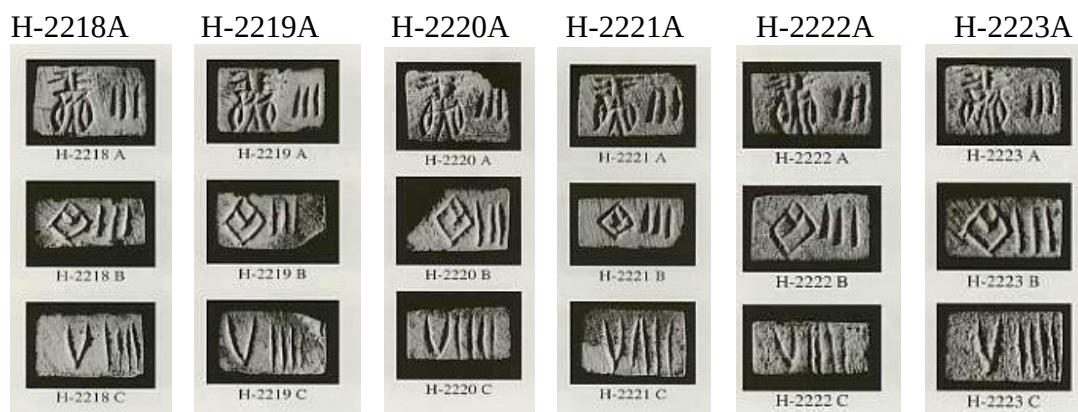
□ --- M-429A



M-838A-



ja-yama / ra-ja / cha-an Sanskrit, *jaya ma / rAja / ca*, victory to the divine / pure / king. These three-sided seals from Harappa may have been used for stamping royal documents.



ja-yama-ka

Sanskrit, *jaya makha*, victory to the blessed.

□ -----



ka

X

645

X

692



X

150*

X

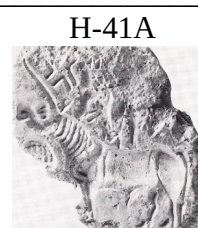
137*

Related signs: Brahmi ka  Rongorongo 14 ka  Elder Futhark 

Linear Elamite  Carolinian 

In Sanskrit, *ka* means wealth, soul, air, sun, peacock, sound, fire, body, time, light, king, splendor, pleasure, water, head, hair, and joy. The word *khA* means digging, fountain or well, *kha* means sun, ether, cave, heaven, city, Brahma, cavern, wound, happiness, sky, action, and hollow.

ka Sanskrit, *ka*, wealth, king, sun or heaven.



ka-an Sanskrit, *ka*, wealth, king, sun or heaven.

Kalibangan 61a



M-291A



M-176A--

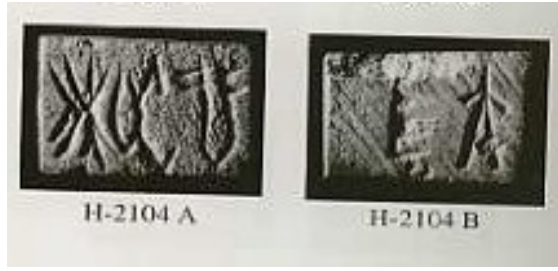


kaa-vi-yama-th-an Sanskrit, *kha vI mAthA*, heaven, bird's road.

□ -----M-267A



ka-ash-an / a₁ Sanskrit, *ka AS*, King Shiva.
H-2104A--



ka-ash-bi-a₁-vi-yo-ak-an-a₁ Prakrit, *ka azvi avi yogana*, King Like a Horse, Lord of Yoga.

□ -----M-739a



ka-eka-an-an-th

Sanskrit, *ka eka nAtha*, King Vishnu-Lord.
Lothal 14a--



ka-eka-ri-nda-an

Sanskrit, *ka eka vRnda*, King Vishnu's group.

□ ---M-55a



ka-eka-sur-sh-yama Sanskrit, *ka eka surasama*, King Vishnu, equal to the gods.

□ ----M-1683a bis



M-1683 a bis

ka-kan-oka-an-ka-nta-sh-an/ dha-a-dh-na₁-da-na₁ Sanskrit, *ka kanaka kAntasTha / Da dA nadanu*, handsomest golden king / Shiva his defence in battle.

□ ----M-626a



M-626 a

ka-kan-vi-yama / ta-yama Sanskrit, *ka kaNvi yama/ta yama*, like Guide-King Kanva, warrior-guide.

□ -----M-1901a



ka-ku-an-ash-an

Sanskrit, *ka ku AS*, King Shiva's little one.

□ ----M-1111a



ka-ma₂-bi-ra

Prakrit, *kama bira*, displaying heroism.

H-1A--



ka-ma₁-pa-va

Sanskrit, *kama pava*, desired purification.

□ -----M-666a



ka-nda-eka-ta-an

Sanskrit, *kAnta eka ta*, Skanda, warrior prince.

M-261A---



ka-nta []

Sanskrit, *kAnta*, dear.

□ ----M-1786a



M-1786 a

ka-nta-a₂-an-ba

Sanskrit, *kAntA ambA*, dear mother.

□ -----M-1747a



M-1747 a

ka-nta-ashash-an-a₁

Sanskrit, *kAnta AS Asana*, dwelling of dear Shiva.

□ -----M-26a



M-26 a

ka-nta-ash-ash-ni

Sanskrit, *kAnta Azas Ni*, wife of Dear-Hope.

□ -----M-126A



ka-nta-cha-rya

□ ----H-665a

Sanskrit, *kAnta carya*, Skanda riding.



H-665 a

ka-nta-dasha-y

Sanskrit, *kAnta dazai*, Skanda, like ten.

□ ---Lothal 96A



ka-nta-dhu-kan-an

M-146a----

Sanskrit, *kAnta dhvaka*, Skanda's banner.



M-146 A

ka-nta-dhu-vahi-ni

Sanskrit, *kAnta dhva vAhiNI*, Skanda, emblem of the army.
H-91A-----



ka-nta-he-ma₁-devendr-[an] Sanskrit, *kAnta hema devendra*, Skanda, gold deva chief.

□ ----M-5a

M-5A---



ka-nta-he-ma₁-na₁-ma₁-na₁ Sanskrit, *kAnta hema namana*, greetings, golden Skanda.

□ ----M-1738a



ka-nta-ja-gat

Sanskrit, *kAnta jagat*, Skanda's world.

□ -----Banawali 21A



ka-nta-ja-ja []

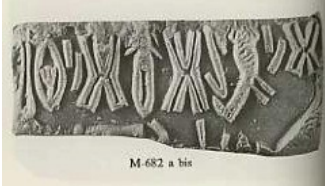
Sanskrit, *kAnta jaja*, Skanda warrior.

□ ----H-646a



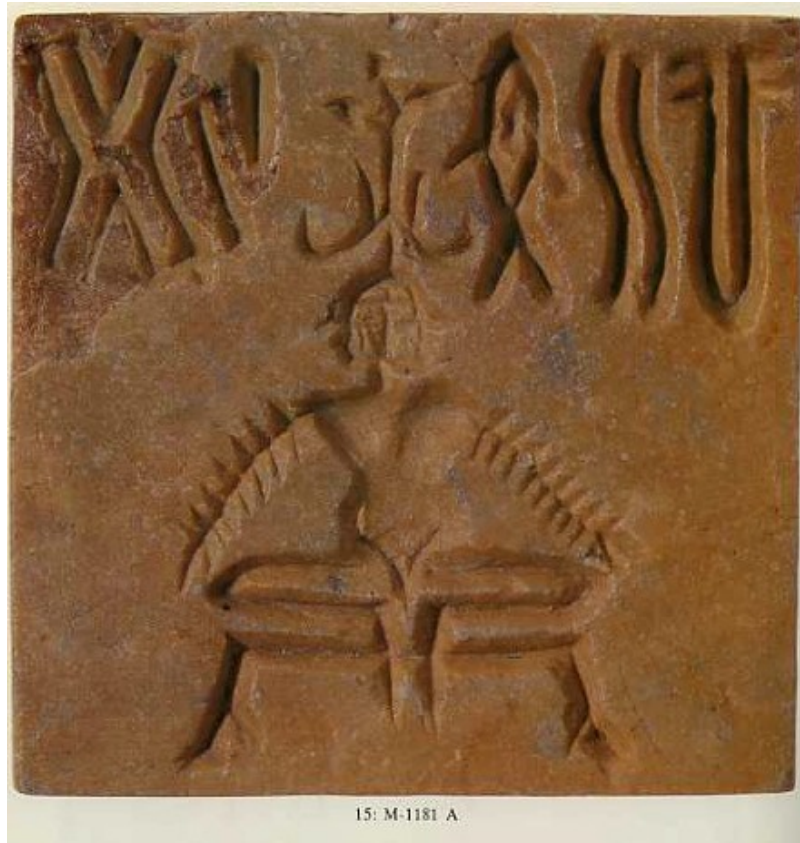
ka-nta-kan-o-ka-an-ka-nta-sh-an Sanskrit, *kAnta kanaka kAntasTha*, golden Skanda most handsome.

□ ----M-682a bis



ka-nta-ma₁-ha-an

Sanskrit, *kAnta maha*, mighty Skanda.
M-1181A---



ka-nta-ma₁-sh-an

Sanskrit, *kAnta mAs*, beautiful moon.

□ -----M-69a



ka-nta-ma₁-th-an / cha-an Sanskrit, *kAnta mAtha* / *ca*, lovely river / pure.

□ -----H-823A



□ -----H-1845A



□ ---H-1846A



□ H-1138A ter



ka-nta-ma₁-th-an

Sanskrit, *kAnta mAtha*, lovely river or road.

H-237A---



H-821A---



ka-nta-na₂-ja-ku-an

□ -----M-1715a

Sanskrit, *kAnta nAja ku*, Skanda, little one associated with war.



ka-nta-nu-trik-an
H-580A-----

Sanskrit, *kAnta navatriMzat*, Skanda thirty-nine.



ka-nta-nya-dhu-an
□ -----H-2135A

Sanskrit, *kAnta nadu*, lovely nation.



ka-nta-pri-an
H-56A-----

Sanskrit, *kAnta pri*, Skanda protector.



ka-nta-sh-an-ha-ak-ha

Sanskrit, *kAntasTha haka*, handsomest of paradise.
□ -----M-481A



35: M-481 A col (500%)

ka-nta-sh-ma₁-ku-an-ta-rya
M-171A----

Sanskrit, *kAnta AS ma ku Antara*, Skanda, Shiva's divine little heart.



ka-nta-ash-ma₁-ma₁-ku-an
H-1705A-----

Sanskrit, *kAnta AS mama ku*, Skanda, authority Shiva's little one.



H-1705 A

ka-nta-ash-ma₁-ma₁-ni
H-423A bis---

Sanskrit, *kAnta Azma maNi*, lovely stone bead.



H-423 A bis

ka-nta-ash-yo-ma₁-ash-an
□ -----H-133a

Sanskrit, *kAnta AzyAma*, black Skanda.



ka-nta-ta-ndra-an

Sanskrit, *kAnta ta indra*, Skanda warrior chief.

□ -----H-1975A



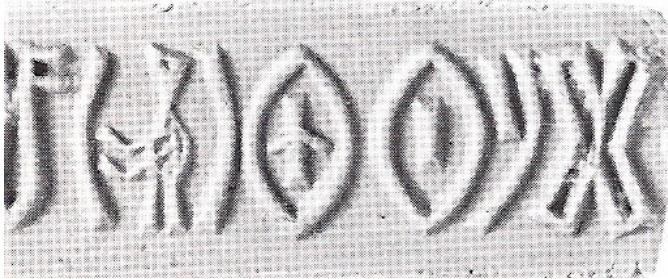
H-1975 A



H-1975 B

ka-nta-tha₂-akshavahi-trik-an Sanskrit, *kAnta tha akSa vAhi trIk*, Skanda protector, bearing a triple soul.

□ ----H-142a



ka-nta-tha₁-dhu-an-a₁

Sanskrit, *kAnta tha dhva*, Skanda, banner protector.

□ ----M-1165a



M-1165 a

ka-rya-vi-va-na₁-ma₁-na₁ Sanskrit, *kArya viva namana*, Duty-Riding-a-Bird, greetings.

□ -----M-70a



ka-va-ra

Sanskrit, *kavara*, lecturer.

M-134A-----



ka-y

Sanskrit, *kai*, sound, or *ka-yy*, King Kandarpa.

□ ----H-1319A



ka-yama Sanskrit, King Yama.

□ --M-1176a



ka-yama-y Sanskrit, like King Yama.

□ -- H-1844A



kam 621



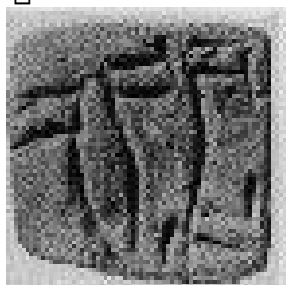
This sign depicts a room, and may be derived from an Indo-European root, ancestral to such words as Latin 'camera' or German 'Kammer'.

In Sanskrit, *kAma* means love, and *kAmA* means wish or desire.

kam-an

Sanskrit, *kAma*, love.

□ --Lothal 56A



M-180A----



kam-an-eka-na₁-kan-na₁-an Sanskrit, *kAmika nAkin*, desired god.

□ ---M-782a



kam-an-ku-ja / ra-vi

Sanskrit, *kAmA kuja / ravi*, wish for a little one, Ravi.
H-60a----- (boustrophedon)



kam-eka-an-ku-[]

Sanskrit, *kAmika ku*, desired little one.

□ ---M-1292A



kam-na₂-ash-ma₁-th-an

Sanskrit, *kAmA naz mAtha*, Find-Love Road.

□ -----H-206A



kam-ra

Sanskrit, *kamra*, lovely.

M-952A--



kam-ra-vi-sh-ash-ma₁-na₂-ja-sau-bra-an Sanskrit, *kamra viz AS mAnaja sau bhArin*, lovely tribe of Shiva who resembles a soma-bearer.

□ -----M-714a



kam-ra-vi-shu-an

M-1273A-----

Sanskrit, *kamra viz su*, lovely good tribe.



kam-ra-vi-va-ma₁-ma₁-ni

□ -----M-240a

Sanskrit, *kAma ravi vAma maNi*, beloved Ravi, noble gem.



kam-rya-ashash-vi-ra

M-1911a----

Sanskrit, *kamra Azas vira*, lovely wished-for hero.



M-1911 a

kam-sur-na₂-a₂-an

Sanskrit, *kaMsAra*, consistent, hard-core.



kan 255 317 954

This sign depicts a sweet wrapped in banana leaf. The Sanskrit word *kana* means to please or satisfy, and *khANDava* means candy.

kan-ash-y

Sanskrit, *kanIyasI*, junior.
Nindowari 2A-



kan-ndra-ma₁

Sanskrit, *kandara ma*, divine ginger.
□ -----M-414a



kan-o-ka-an / ja-an
□ -----H-1937A

Sanskrit, *kanaka / jA*, gold / born.



H-1937 A



H-1937 B



H-1937 C

□ ----H-1938A



H-1938 A



H-1938 B



H-1938 C

kan-o-ka-anSanskrit, *kanaka*, gold.

M-455A-----



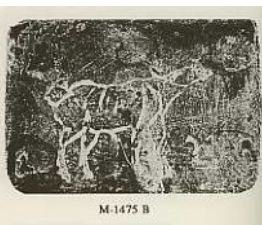
□ ----M-857a



□ ----M-950a

**kan-o-ka-an-ta-ja-gat**Sanskrit, *kanaka ta jagat*, gold warrior people.

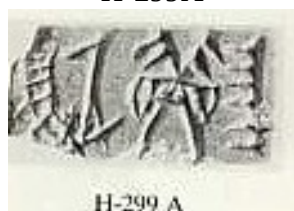
□ -----M-1475A



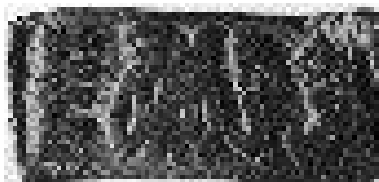
□ --- M-525A

**kan-o-yama**Sanskrit, *kanyAm*, consent to wed from the bride's sire.
M-97A----**kan-o-yama-y**Sanskrit, *kanyAmi*, like KanyAm.

H-299A---



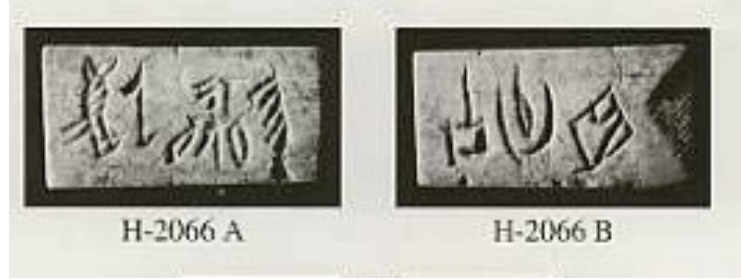
□ ----H-761a



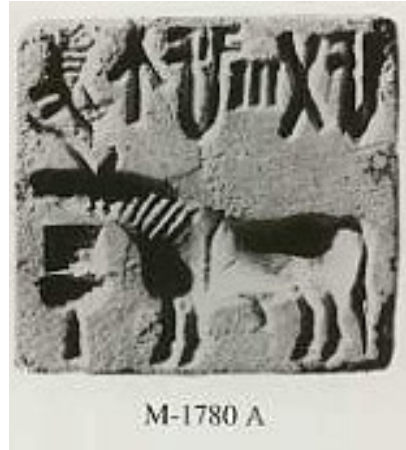
kan-o-yama-y / ra-na₂-bi Sanskrit, *kanyAmi / raNabhU*, like KanyAm / battle-ground.

□ --H-1181A

H-2066A----



kan-vahi-an-ja-ka-an Sanskrit, *kanva jaka*, born of Kanva.
M-1780A-----



kar 932



From Sanskrit *kara*, tribute, tax or toll, the image shows a heap of produce with a bar across it and a cover over it.



kar []
H-413a



karma 073



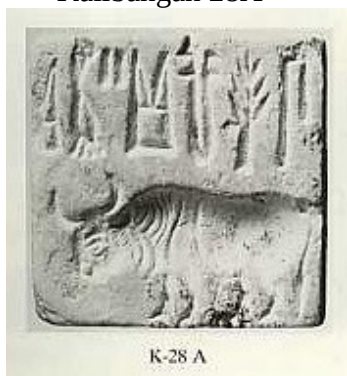
From Sanskrit *karma*, action, the sign is a compound of the signs *ka* and *rma*, with the *ka* inserted in the middle.

ko  From Tamil *kompū*, horn. Related to Rongorongo 04 ko 

ko-aksha-vi-sh-na₁-ma₁-na₁ Sanskrit, *kakṣa viz namana*, tribe chamber, greetings.
M-325A---



ko-ash-vi-am-an-rya-pa Sanskrit, *kezava manirUpa*, long beaded hair.
Kalibangan 28A----



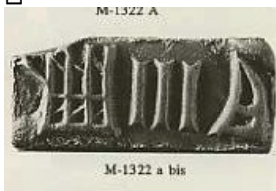
ko-cha-rya Sanskrit, *ka carya*, king's conduct or riding.
□ ----Lothal 20a



ko-ja-gat

Sanskrit, *ka jagat*, king's people.

□ ----M-1322a bis



ko-ja-an

Sanskrit, *ka ja*, born of a king.

□ -----Nausharo 8a



ko-ja-rya

Sanskrit, *ka jAra*, lover of a king.

H-70a-----



ko-nda-ni

Sanskrit, *kaNDanI*, wooden bowl or mortar.

Dholavira----



ko-nu-pri-ak-eka-ja-gat Sanskrit, *kenu priyakaka jagat*, chameleon banner people.
 □ ---M-402A



ko-ra-an / va-an Sanskrit, *kora*, bud.
 □ -----H-1909A





krau

From Sanskrit *krauJca*, heron.

krau-an-sh-ma₁-ni

Sanskrit, *krauJca maNi*, heron jewel.

□ -----M-1776a bis



krau-nu-ta-eka-a₂-cha-rya

Sanskrit, *krauJca ekacara*, solitary heron.

□ -----Lothal 88a



ku ⁹²³ Related signs: Rongorongo 41 ku ⁹²³ Elder Futhark ^k Roman C

Carolinean kae ^{kae}



Above, Neolithic Madhya Pradesh cave art with *kavaca* shields.

As a prefix in Sanskrit, *ku* means bad, little or deficient. Ku also means a base and the earth (possibly cognate with Sumerian *ki*, land, and Greek *geos*, earth).

ku-aksha-ku-nu-nu-dha-y-gho-ash-ja-ja-nta, Sanskrit, *ku akSa ku navana Dai ghosa*
 <-----MS 5059 *jaja ta*, little new soul laudation like Shiva's warriors' myrrh.



ku-aksha-yo-vah-an Sanskrit, *ku akSya vAhana*, earth, eternal vehicle.
 □ ----Kalibangan 11a



ku-ak-ku-yama Sanskrit, *kavaca yama*, Yama (is my) shield.

□ -----M-1372A

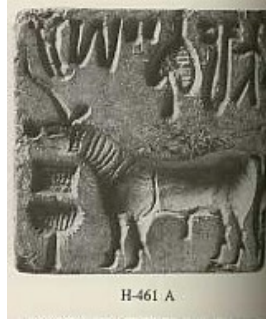


□ ----- M-1682a



ku-al-vi-bo-an-a₁ Sanskrit, *ku al vipAna*, little one able to drink up.

□ -----H-461A



ku-an Sanskrit, *ku*, little one.

□ -----H-32a



□ -----M-846a



ku-an-eka-ja-ja-rya Sanskrit, *kukaja jAra*, little one born of a king's lover.

M-1314A----



ku-an-ma₁-ash-an

Sanskrit, *ku mAs*, little moon.

□ -----H-36a



ku-an-pa-ma₁-ni

Sanskrit, *ku pa maNi*, little owner of a jewel.

□ ----M-1910a

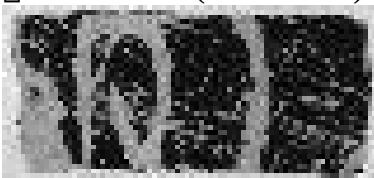


M-1910 a

ku-ba

Sanskrit, *kubhA*, Kabul river.

□ ---M-1658B (etched bead)



ku-dhu-ku-vi-tha₁-y

Sanskrit, *ku dhUka viTai*, like a little rogue's house.



ku-dhva-vaSanskrit, *ku dhva va*, banner of Vayu's little one, (perhaps a reference to Hanuman).

□ -----M-1277A



10. M-1277 A

ku-ja-ma₁-an-niSanskrit, *kuja maNi*, jewel born of earth.

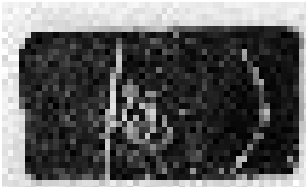
□ -----Kalibangan 9a



K-9 a

ku-na₁Sanskrit, *kuna*, birdsong.

□ ----H-927A

**ku-sau-bra-an**Sanskrit, *ku sau bhAri*, little soma bearer.

□ -----M-98a



ku-ba-ssa-kuSanskrit, *ku bhAsaka*, little enlightening one.

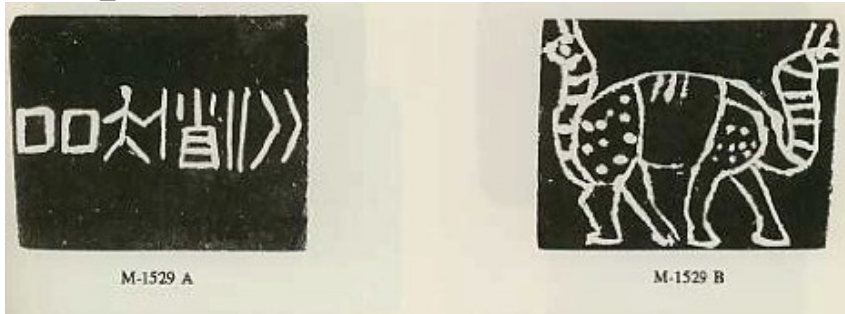
□ ---M-331f--

**ku-shu-ku-yama**Sanskrit, *ku sugama*, little one easy to understand.

□ -----H-57a

**ku-ku-va-bi-a₂-a₁-nu-nu**Prakrit, *ku kuva bi anUna*, little lotus without a superior.

□ -----M-1529A




**ku-va-la-vi-ma₁-sau-bra-an**Sanskrit, *kuva la avi ma saubhAra*, Lotus, the soma-bearer of divine Lord Indra.

H-272A-----



la 

This sign may represent a loom or light, with threads or rays descending.

Related signs: Brahmi la  Old Hungarian  Elder Futhark 

Greek 

Arabic laam 

In Sanskrit, *la* means giving or taking, and *la* means cutting or Indra.

la-ba-eka-ja-gat

Sanskrit, *la*bhaka jagat, people of conquest.

□ ----M-1724a



la-ndra / tha₁-nda-vi

Sanskrit, *la*indra / tANDavi, Indra chief / of tandava dance.

Kalibangan 18a--- (boustrophedon)



la-nta-ma₁-ni

Sanskrit, *la anta maNi*, a jewel of handsome Indra.

M-183A----



la-y-vi

Hebrew, Levi, priest, from Minaean *lawi'u*, priest.

MS 5065----



li 455

From Sanskrit, *li*, bracelet.

In Sanskrit, *li* also means equality, fatigue and loss, whereas *li* means clinging to.

li-an-y / ma₁-ma₁-ni Sanskrit, *liani*, like a bracelet, *ma maNi*, divine jewel.

□ -----H-874A

□ -----H-874B



li-bi-vi-ja-va-na₁

Sanskrit, *lipivi javana*, swift handwriting.

M-1909A----



li-[]

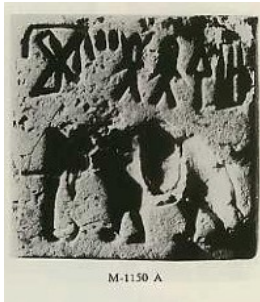
fragment of an unknown name.

H-644A



li-vi-ma₁-ma₁-ni-kam Sanskrit, *lvI ma mANika*, divine ruby gone.

M-1150A----



li-ndra-bi-eka-a₁

H-477A----

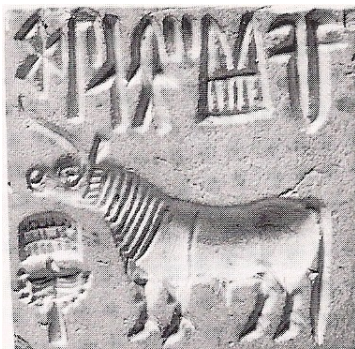
Prakrit, *li indra bi-eka*, adhering to Indra without a prince.



li-pa-na₁-ma₁-vi-am-an

M-140A-----

Sanskrit, *lepāna ma avi amA*, anointed divine lord at home.



li-trik-vi-sh-he-na₂-ja-va-vahi-ta-rya Sanskrit, *lriika viz hInaja vAvahi tAra*, low caste tribe associated with Shiva, carried off in salvation.


□ ----M-10a



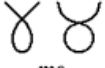

li-shiSanskrit, *li zi*, bracelet bestowed.



□ ----M-219a



ma₁  220 This sign has probable Sanskrit derivation from *matsya*, fish. Varied forms of this sign have a bar or dot internally, or upward pointing pectoral fins, which may indicate initial, medial or terminal forms.

In Sanskrit, *ma* means time, poison, a magic formula, the moon, Brahma, Vishnu, Shiva or Yama. The word *mA* means a mother, measure, light, authority, binding, death, a woman's waist, happiness, welfare and water. (Monier-Williams)

Related signs: Brahmi  *ma* Rongorongo 700  *ma* Old Turkic  *m*

Baybayin  *MA* Carolinian  *maa*

ma₁

Lothal 66f



M-298a



M-1875A



Kalibangan 34A



M-1898a



ma₁-a₂-a₁-nu-nu

Sanskrit, *ma anUna*, divine is superior.

M-1315A-----



ma₁-ak-an / cha-an Sanskrit, *makha / ca*, blessed / pure.
H-1895A-----



ma₁-ak-an-bi-rya-an Prakrit, *makha biren*, blessed lord of warriors.
□ -----M-203A



ma₁-an-y Sanskrit, a form of *maNi*, jewel.
□ ----M-1312A



ma₁-an-yama Sanskrit, *maNi amA*, jewel at home.
□ ----M-209A



ma₁-an-yama / cha-an

Sanskrit, *maNi amA / ca*, jewel at home / pure.

□ ---H-1867A



ma₁-ash-an

Sanskrit, *mAs*, moon.

M-1015A---



M-1802A



H-431A->



ma₁-ash-ash-shi

Sanskrit, *ma Azasi*, like a divine hope.

□ -M-2014B



ma₁-ash-shi

Sanskrit, *mAsi*, like a moon.

□ ---H-1123A



H-1123 A

ma₁-ash-pri-an Sanskrit, *mAs priya*, fond of the moon.

□ ----H-171A



□ ----H-699A



ma₁-bi-rya-an Prakrit, *ma biren*, divine lord of warriors.

□ ----H-734A



ma₁-bra [] Sanskrit, *ma bhAriṇ*, divine bearer.

□ ----M-1121a



ma₁-da-va-an Sanskrit, *ma dava*, divine fire.

M-2014A



ma₁-devendr-an

Sanskrit, *ma devendra*, divine chief of the gods.

□ -----M-1988a



ma₁-dhu-vahi-ni

Sanskrit, *madhu vAhinI*, honey or sweet river.

□ ----H-64A



ma₁-he-an-a₁

Sanskrit, *mahIna*, prince.

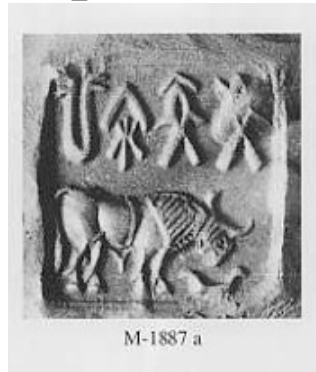
□ -----H-954A



ma₁-he-karma-an

Sanskrit, *mahAkarman*, accomplishing great works.

□ ----M-1887a

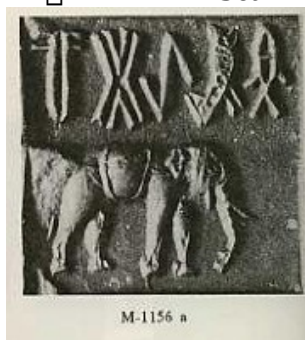


ma₁-ak-anSanskrit, *makha*, blessed.

□ ---H-323A

**ma₁-kan-o-ka-an**Sanskrit, *ma kanaka*, divine gold.

□ -----M-1156a



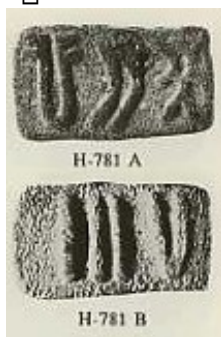
□ -----M-1548A

**ma₁-ku-an**Sanskrit, *ma ku*, divine little one.

□ -----M-945a

**ma₁-ku-an / ja-an**Sanskrit, *ma ku / ja*, divine little one / born.

□ ----H-781A



ma₁-ku-an-y /ja-an Sanskrit, *ma kuani*, like a divine little one/ born.

□ ----H-1897A



ma₁-ku-nya-a₁ Sanskrit, *ma kuani*, like a divine little one (variant spelling).

□ -----BM 120573



ma₁-ak-yama Sanskrit, *makha yama*, blessed guide.

□ -----Lothal 38a



ma₁-ma₁ Sanskrit, *mama*, my, mine, or expert or authority.

Louvre cylinder seal with scene of Skanda battling Asuras.



ma₁-ma₁-an-a₁ / ka-bi-va-ma₁ Prakrit, *maMhana* / *ka bivAma*, Love-God/noblest king.
 □ -----H-2019A



H-2019 A



H-2019 B

ma₁-ma₁-na₁-sh-na₁

Sanskrit, *ma manas Na*, imagination, a divine gift.

□ -----M-250a



ma₁-ma₁-ni / li-an-y

Sanskrit, *ma maNi*, divine jewel.

□ -----H-874A



ma₁-ma₁-an-ka

Sanskrit, *ma maGkha*, divine royal bard.

M-1720A-----



ma₁-ma₁-an-na₁-sh-na₁-y

Sanskrit, *ma manas Nai*, imagination like a divine gift.

□ -----H-245A bis



ma₁-ma₁-ash-y-an-dhu-nya Sanskrit, *ma mAsi dhuni*, like a divine moon river.
H-248A bis-----

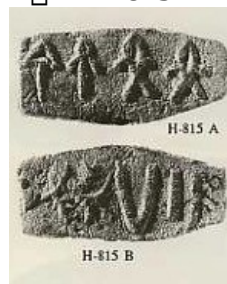


ma₁-ma₁-vahi-ni Sanskrit, *ma ma vAhi*, divine moon river.

□ -----H-230A



□ ---H-815A



ma₁-ma₁-yama Sanskrit, *mama yama*, my guide, expert guide or driver.
□ ----M-1837a



ma₁-naa₁-sau-an-y Sanskrit, *ma na sauani*, like divine Ganesh-Soma.
□ -----M-1891a



ma₁-naa₁-vahi-niSanskrit, *ma na vAhiNi*, divine Ganesh river.

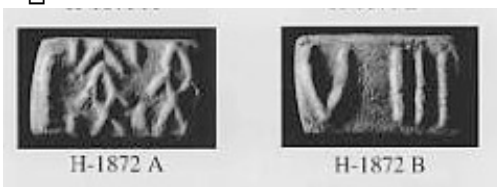
□ ----M-1727a

**ma₁-na₁-he-na₁-y**Sanskrit, *ma na hInai*, like one divinely high-born.

□ ---H-1124A



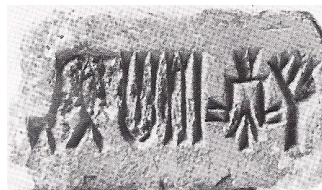
□ --- H-1872A



□ ---H-1941A

**ma₁-na₂-ja-bra-rya**Sanskrit, *mAnaja bhara Arya*, resembling a noble bearer.

H-136A bis-----

**ma₁-na₂-ja-ndra-an-y-y**Sanskrit, *mAnaja indraNi*, resembling Indrani.

□ ---Bet Dwarka, 1528 BC



ma₁-na₂-ja-niSanskrit, *mAna jAnI*, image of her mother.

M-860A----



□ ----M-956a

**ma₁-na₂-ja-ni-y**, a variant spelling.**ma₁-na₂-ja-pri-tva-an**Sanskrit, *mAnaja priyatva*, resembling fondness.

□ -----H-24a

**ma₁-na₂-ja-ash-shi** or **ma₁-na₂-ja-shi-y** Sanskrit, *mAnaja ASi*, resembling Shiva.

□ -----H-1813A



□ -----H-1811A

**ma₁-na₂-ja-sh-ma₁-yama**Sanskrit, *mAnaja sMyama*, having an image of self-control.

□ ----Chanhuojodaro 9a



ma₁-na₁-ma₁-na₁-shu-an Sanskrit, *ma namana su*, divine good greetings.

□ ----M-847a



ma₁-na₁-na₁ / ni

Sanskrit, *mananani*, wife of Thoughtful.

□ ---Banawali 3A



ma₁-na₁-sh-na₁-y

Sanskrit, *manas Nai*, like a gift of imagination.

M-1849A-----



ma₁-nga-pa-an

Sanskrit, *ma Ga pa*, divine Shiva, guardian.

□ ---H-1024a bis



H-1024 a bis

ma₁-nga-ash-shi

Sanskrit, *ma Ga Izi*, wife of Mangesh, a name for Shiva.

□ ----M-88a



M-88 A

ma₁-ni / cha-an

Sanskrit, *maNi / ca*, jewel / pure.

□ -H-1907A



H-1907 A



H-1907 B

ma₁-niSanskrit, *maNi*, jewel or bead.

□ ----H-819A



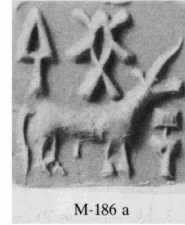
<- H-525a



M-185a



□ M-186a



□ ---M-208a



□ ---M-657a



M-978A->



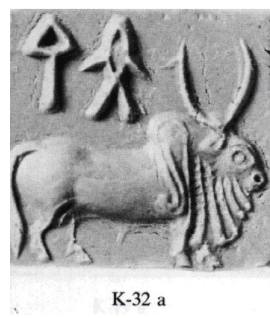
□ --M-1827a



□ ---M-1836a



<- Kalibangan 32a

**ma₁-ni-y**a variant spelling of **ma₁-ni**, jewel or bead.

<-H-243A



□ --H-698A



□ ---- H-1770A



ma₁-nya-dhu-an-y

Sanskrit, *ma naduani*, like someone of a divine nation.

□ ----H-763A



ma₁-pa-nu-an []

Sanskrit, *mApana*, a pair of scales.

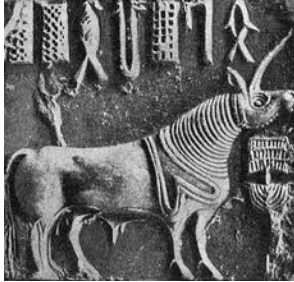
H-1690A--



ma₁-pa-nu-an-he-nu-nu

Sanskrit, *mApana nUna*, Mapana the lesser.

□ -----M-627a



ma₁-pa-ra-y-y

Sanskrit, *ma pAra Y*, divine town of Kandarpa.

M-967A--



ma₁-pa-yama-y Sanskrit, *ma pa yamai*, like divine guardian Yama.

□ ----H-761B

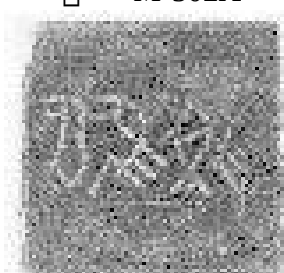


ma₁-pri-an Sanskrit, *ma priya*, fond of the moon.

Lothal 55A---



□ --- M-502A



□ -----Lothal 35a

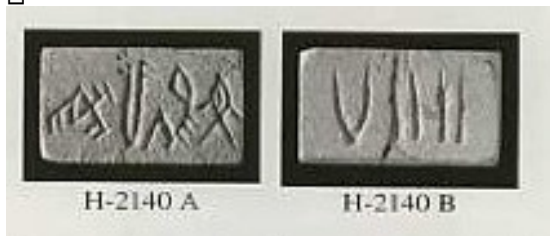


ma₁-pri-an-a₁ Sanskrit, *ma priyanA*, girl fond of the moon.
M-230A-----



ma₁-pri-an-ashrya / cha-an Sanskrit, *ma priya AS zrI / ca*, splendid Shiva, fond of the moon / pure.

□ ---H-2140A



□ -----H-2141A



ma₁-pri-an-y

Sanskrit, *ma priyani*, like one fond of the moon.

□ -----H-2200A



ma₁-RNa-dhu-vahi-ndra-an

Sanskrit, *mRN AdivAsin indra*, Indra Aborigine-Killer.

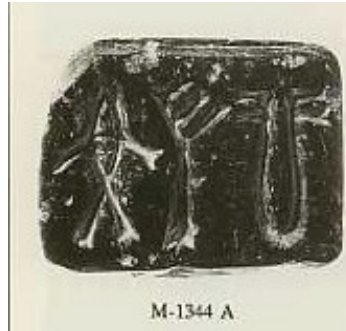
H-161a-----



ma₁-rya-an

Sanskrit, *ma Arya*, divine noble.

M-1344A-



ma₁-sau-bra-a₁-ni-va-rya, Sanskrit, *ma sau bhArin vara*, divine best *soma* bearer.

□ -----M-2053A



ma₁-sau-bra-a₁-ni-va-rya Sanskrit, *ma sau bhArin vara*, divine best soma bearer.

□ -----M-547A



ma₁-Selv-ndra-an Sanskrit, *ma Selva indra*, divine son of Indra.

< ---H-199A



H-199 A

□ -----H-200A



H-200 A

□ ----H-201A



H-201 A

□ -----H-743A



ma₁-sh-an Sanskrit, *mAs*, moon.

□ ---M-238a



ma₁-sh-bra-an Sanskrit, *mAs bhArin*, moon bearer, a name for Shiva.

□ -----M-492A



16: M-492 A col (400%)

ma₁-sh-bra-an-ySanskrit, *mAs bhArini*, like moon-bearer.

□ ---M-1651A (ivory rod)

**ma₁-shu-ndra-an**Sanskrit, *ma sundara*, divine good.

M-397A----

**ma₁-th-an**Sanskrit, *mAtha*, road, river. **ma₁.tha-an / kam** *mAtha / kAmA*, love road.

M-228A---

□ -----M-1719a bis

**ma₁-th-an-y**Sanskrit, *mAthani*, like a road or river.

□ -----H-298A



ma₁-th-ka-an Sanskrit, *mAthaka*, destroyer.

H-321A---



□ ----H-350A



ma₁-tri-dasha-an-y Sanskrit, *ma tridazani*, like one of the 30 divine (Hindu gods).
M-2107a-----



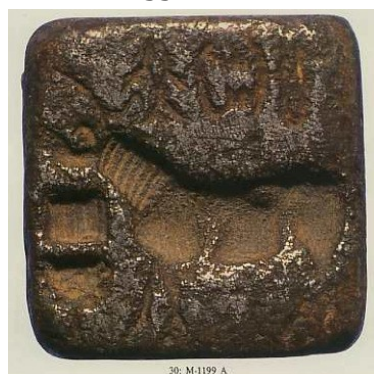
ma₁-trik Sanskrit, *mAtrIkR*, adopt as a mother.
□ ---M-2017B



M-2018a bis---



ma₁-trik-an Sanskrit, *mAtrikA*, model.
M-1199A-----



ma₁-tva-an Sanskrit, *matva*, authority.

□ ----M-255a



ma₁-va / ni Sanskrit, *ma vANI*, divine speech.

□ -----



ma₁-vah-an Sanskrit, *ma vAhana*, divine vehicle.

□ ---M-1361a



□ -----M-1992a



ma₁-va-tva-an Sanskrit, *ma vyadhvan*, the divine having many paths.

M-217A----

□ -----a



ma₁-vi-ma₁-he-ndra-an Sanskrit, *ma avi mahendra*, divine great lord Indra.

□ ----H-593a

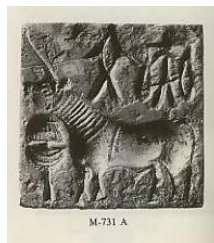


ma₁-yama

Sanskrit, *ma yama*, divine Yama.

□ ---Chanhuji-daro 21a

M-731A--



ma₁-yo

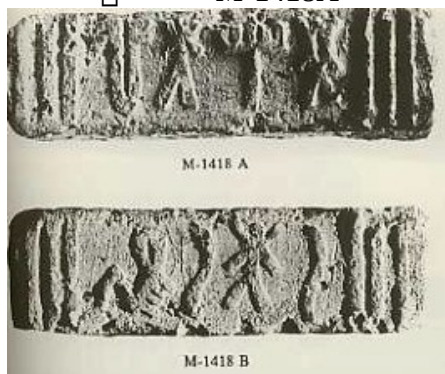
Sanskrit, *mayu*, antelope or deer.

□ ----H-2241A



ma₁-yo-ak-an/pri-ha-ak-ha Sanskrit, *mAyUka*, roaring, *puhak*, a proto-Canaanite name.

□ -----M-1418A



ma₁-yo-ma₁-ni
M-1814A-----

Sanskrit, *mayu maNi*, deer or antelope jewel.



ma₂ 

ma₂-a₂-vi-ja-rya

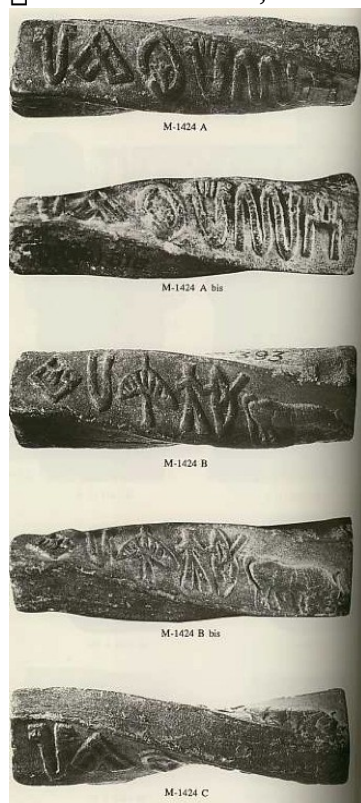
Sanskrit, *ma A vijara*, divine Shiva, not growing old.
M-318a-----



ma₂-al-in-sh-Selv-an / ra-an-bo-a₁-dha

Sanskrit, *mAlin Selvan / ra buddha*,
garlanded son / golden intelligent one.

□ -----M-1424A, B



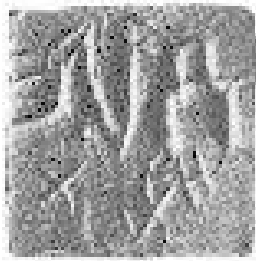
ma₂-an-ka Sanskrit, *maGkha*, royal bard.

M-1989b---



ma₂-an-y Sanskrit, *maNi*, jewel, this spelling a variant of **ma₂-ni**.

□ ----M-1233a



ma₂-bi-an-ma₁-ni Prakrit, *ma abi maNi*, divine lord's jewel.

□ ---M-1900a bis



ma₂-bi-ndra-ma₁-ni Prakrit, *ma abi indra maNi*, divine lord Indra's jewel.

□ -----M-960a



ma₂-dha-a₁-an-a₂-ta-a₂-a₁-an Sanskrit, *ma dhanada*, divine liberal.

□ -----M-837a



ma₂-dha-a₁-ash

M-624A-----

Sanskrit, *madesh*, a name for Shiva.



ma₂-dhu-vi-a₁-ndra-an

Sanskrit, *madhu avi indra*, sweet Lord Indra.

□ --Kalibangan 24a



ma₂-dh-vi-de-nda-ash-an / ra-an-th Sanskrit, *mAdhvi dandaza / raNat*, sweet tooth rattling.

M-665A--- (boustrophedon)



ma₂-mi-an-ma₁-sh-an
Chanhujodaro 8A--

Sanskrit, *ma mi mAs*, observing the moon.



ma₂-mi-an-sau-an
M-159A----

Sanskrit, *ma mi sau*, observing Soma, the moon god.



ma₂-na₂-nta-ma₁-ni

Sanskrit, *mAnonnata maNi*, jewel uplifted in pride.
□ -----M-65a



ma₂-na₂-shu-shu-ta

Sanskrit, *mAna suSUta*, resembling one well-begotten.
Lothal 115a-----



ma₂-na₂-an-ko-na₁-ma₁-[na₁] Sanskrit, *maGkha namana*, greetings, royal bard.

M-740A-----



ma₂-an-a₁-nta-ku-ba-an / liryā Sanskrit, *mAnonnata ku bha / lRii*, uplifted in pride, earth's splendor / Shiva.

□ -----M-67a



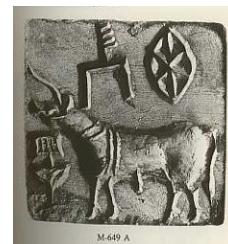
ma₂-ra

Sanskrit, *mara*, god of love.

□ -----H-2240B



M-649A-



ma₂-ra-na₁

Sanskrit, *ma raNa*, divine delight.

□ ----H-458A



ma₂-y-trik

Sanskrit, *maitraka*, friendship.
M-920A---



mi ²⁵⁰ This is the 'ma' fish sign with a diacritical mark indicating the vowel following is a short 'i' or 'e' sound.

me
mi

Related signs: Baybayin me, mi

mi-dasha-eka-pa-dhu Sanskrit, *medhas ekapad*, sacrifice Ekapad, (a name for Shiva).

□ -----H-7a



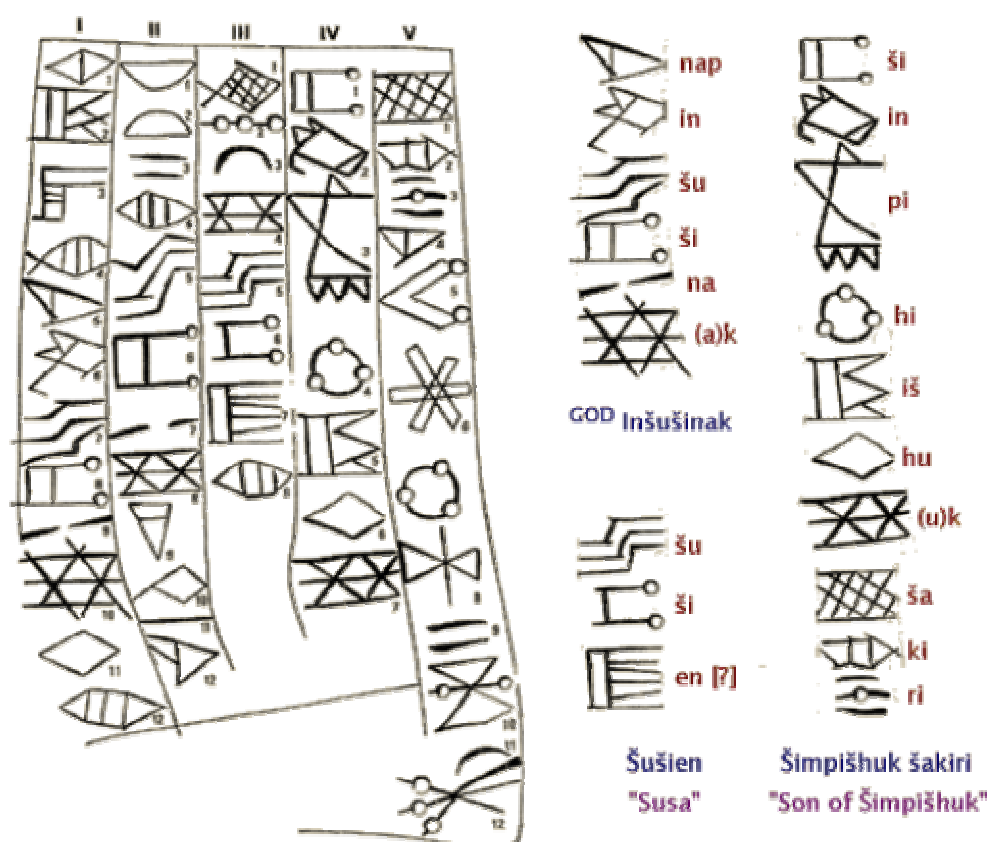
na₁ 065 012

This sign is from Tamil *nangal*, plow.

Sign 012, the broken vertical line, also appears in Linear Elamite script, specifically, in the inscription 'Table au Lion,' part of which has been deciphered as 'Inshushinak of Susa, son of Šimpišhuk.'

Linear Elamite was used in part of Iran on monuments, during the last quarter of the 3rd millennium BC, (which makes it contemporary with late Indus script.)

About 10% of Iranians have mitochondrial DNA haplotype U7, which they share with 5% of Pakistanis and 12% of the people in Gujarat, northwest India. This suggests common ancestry, no doubt reflected in their languages and ancient writing systems.



Related signs: Rongorongo 16 na

Elder Futhark

Old Turkic -ng

Carolinean
no

na₁-a₂-a₁-na₁-vi-va-ma₁-ak-an Sanskrit, *nAnA vivAmaka*, coin of most noble (metal).
M-130A-----



na₁-bi-na₁ Prakrit, *nabIna*, modern, young.
M-925A-----



na₁-bi-na₁-u-pa-ndra-an Prakrit, *nabIna upandra*, young Upendra, (Indra's
□ -----M-1923a younger brother).



na₁-bra-an-he-an-a₁ Sanskrit, *na barhinA*, Ganesh peacock.
H-1021A----



na₁-he-na₁

Sanskrit, *na hIna*, not low-caste.

□ ----M-1084a



na₁-he-na₁-la-a₁

Sanskrit, *na hIna la*, Indra, not low-caste.
Banawali 17a-----



na₁-he-na₁-na₂-ja-ta-rya

Sanskrit, *nahIna Naja tArA*, high-born gift of a star.

□ ---M-1978a bis



na₁-he-na₁-y / cha-an

Sanskrit, *nahIni / ca*, like one high-born / pure.

□ ---H-2155A



na₁-kan-na₁-an-la-ka

Sanskrit, *nAkin laka*, god of the ear of wild rice.
M-975A-----



na₁-kan-na₁-an

Sanskrit, *nAkin*, a god.

□ -----H-79a



□ -----M-946a



M-1734A----



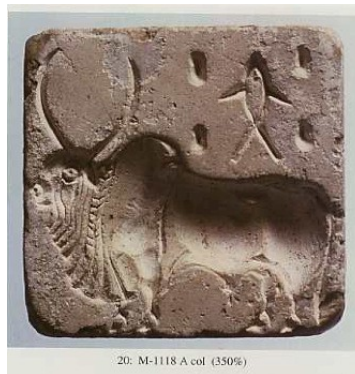
na₁-ma₁-na₁

Sanskrit, *namana*, greetings.

M-277a-



M-1118A----



na₁-ma₁-na₁-kam

□ -----M-973a



Sanskrit, *namana kAma*, greetings, love.

na₁-ma₁-na₁-ku-an-y

Sanskrit, *namana kuani*, like a welcome little one.

M-1438a-----



na₁-ma₁-na₁-vi / ma₁ []

M-305A-----

Sanskrit, *namana avi / ma*, greetings, lord / divine.

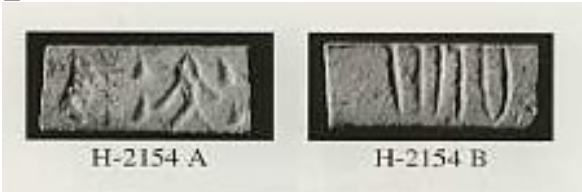
The seated horned figure may represent Shiva.



na₁-ma₁-na₁-y / cha-an

□ -----H-2154A

Sanskrit, *namanai / ca*, like a greeting, pure.



na₁-ma₂-an-ta-rya

Sanskrit, *namana tArA*, greetings, savior.

□ -----M-1965a



na₁-nu-dasha-rya

Sanskrit, *Na nu dasra*, praise for the gift of Dasra.

□ -----Lothal 86A



na₁-nya-an-bi-rya-yama

Prakrit, *namya brahman*, venerable Brahma.

□ -----H-180A



na₁-pa-eka-ra-vi-va-bo-an,

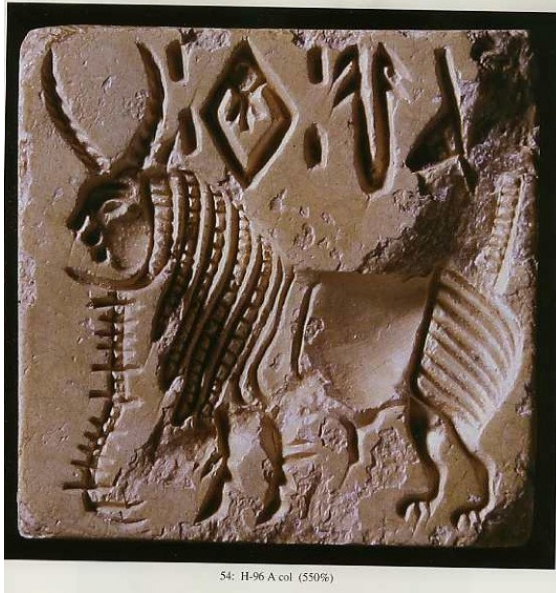
Sanskrit, *nApaka ravi vi-vibhu*, heater Ravi without a ruler.

□ -----M-1677a



na₁-ra-na₁-an-na₁
H-96A-----

Sanskrit, *naruNa anna*, Leader Vishnu.
The sphinx may represent Narasimha, Vishnu's avatar.



(275 %)

na₁-ra-na₁-bo-ni

Sanskrit, *naruNa boNi*, Leader Bhu's wife.
M-817A----



na₁-ra-va-na₁
□ -----M-137a

Sanskrit, *nara vana*, forest hero.



na₁-sh-ri-na₁

Persian, *nasreen*, wild rose.

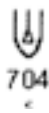
□ -----M-1313A




na₁-vi-bi-ra-na₁-vi-kan-o-ka-an Prakrit, *navIbhU biren abi kanaka*, golden lord of warriors, come anew.

Kalibangan 10A-----



na₂  704

Related to Sumerian *nang* (drink), this sign shows a cross-section of a cup with a drinking tube in it. Such copper drinking tubes have been found at Harappan sites.

Related signs: Rongorongo 50  na2 Baybayin  NA Japanese (hiragana)  no

na₂-[] unknown fragment. The rays extending from the sign may indicate *na* is Ganesh. M-1733a



na₂-an / rya Sanskrit, *nAnA* / *rI*, coin / gold.
M-223A----

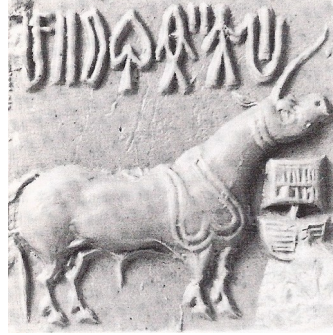


na₂-a₁-vi-he-dhu-ndra-an Sanskrit, *na avi dhvandra*, Lord Ganesh, Banner Chief.
□ -----M-239a



na₂-a₁-vi-ma₁-bo-ku-va-an Sanskrit, *na avi ma bhU kuva*, divine Lord Ganesh, arising from a lotus.

□ -----M-33a



na₂-ba-nta-a₁ Prakrit, *nabanIta*, butter, essence, a name for Sita, who was considered the essence of the earth, since her adoptive father, King Janaka of Mithila, found her in a furrow while plowing his field.

M-1281A----



na₂-bi-vah-[]

Prakrit, *na bivah*, gift carried off.

M-1106A-



na₂-ja-eka-ndra-an Sanskrit, *naja eka indra*, chief prince associated with Ganesh.

□ -----M-394a



na₂-ja-ku-an Sanskrit, *naja ku*, little one associated with Ganesh.

□ -----M-1482A



□ -----M-527A



□ -----M-2042A

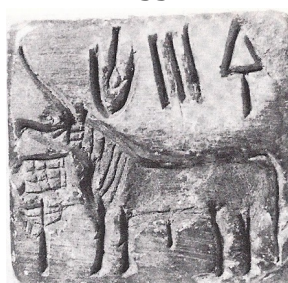


na₂-ja-ni Sanskrit, *na jAnI*, mother of Ganesh.

□ ----M-1359a



H-53A-



M-122A----



na₂-ja-ni-eka-a₂-yama
M-670A-----

Sanskrit, *na jAnIka yama*, guide of Ganesh's mother.



M-670 A

na₂-ja-va

Sanskrit, *na java*, swift Ganesh.
M-514B-----



M-514 B

na₂-ja-vi-am-ndra-an
□ -----M-1155a

Sanskrit, *na javi Amandra*, thundering like swift Ganesh.



M-1155 a

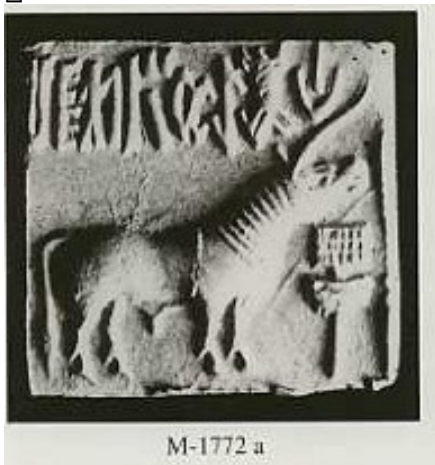
na₂-kan-an

Sanskrit, *nAkin*, a god.
□ -----M-286a



M-286 a

na₂-kan-o-ash-a₂-rya-a₂-a₁-y-an Sanskrit, *nAkin o AS AryAn*, Brahma, god of noble
 □ -----M-1772a Shiva.



na₂-ku-yama-y Sanskrit, *na ku yamai*, Ganesh, like a little guide.
 □ ---H-227A □ -----H-228A



na₂-trik-ma₁-vi-ja-ku-an Sanskrit, *na trik ma dvija ku*, Ganesh, thrice divine,
 H-468A----- twice-born little one.

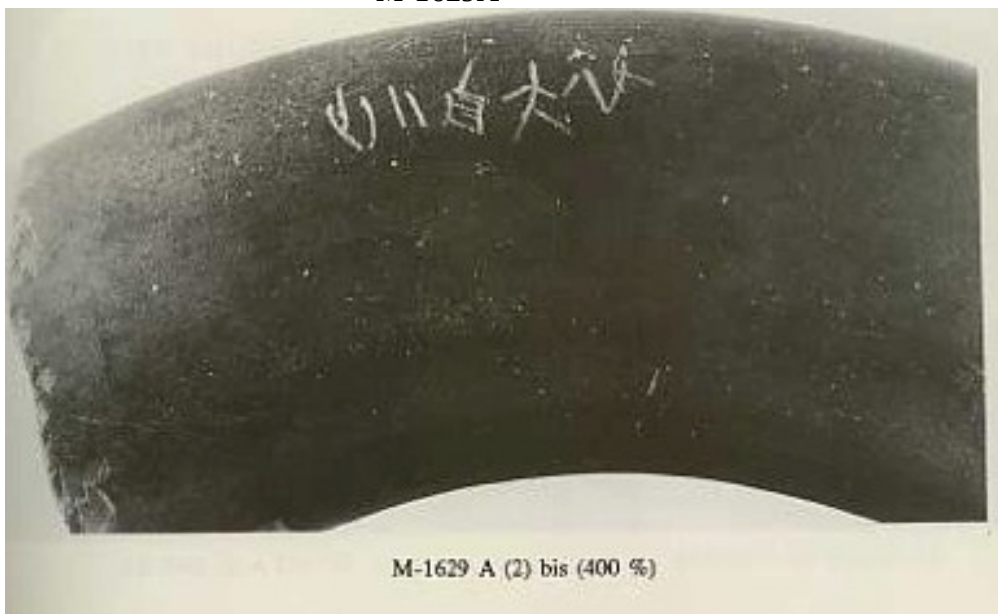


na₂-u-na₁-bi-yama-na₁-ma₁-na₁ Prakrit, *na Una abi yama namana*, Greetings, Ganesh,
 <-----M-1091a smaller lord guide.



na₂-va-bi-a₁-an
Prakrit, *na vA abi*, Ganesh, like a lord.

M-1629A-----



na₂-vah-nga-yama
Sanskrit, *na vAGga yama*, Ganesh, Bengali guide.

□ -----H-643a

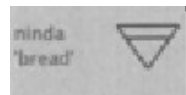


M-1270A-----



naa₁  502

Related to 'naan,' (bread), and possibly a loan word from the pre-cuneiform Sumerian *ninda*, (bread), a sign that also looks like a pizza slice. Naan bread is often cut into pizza-slice shaped pieces before it is served.



Pre-cuneiform Sumerian sign 'ninda' (bread)
(image: Indus Script Cipher by S. Kalyanaraman) .

naa₁-aksha-a₂-aksha-yama Sanskrit, *nA akSa akSa yama*, knowledge of the soul, guide of the soul.
Chanhujodaro 20A--



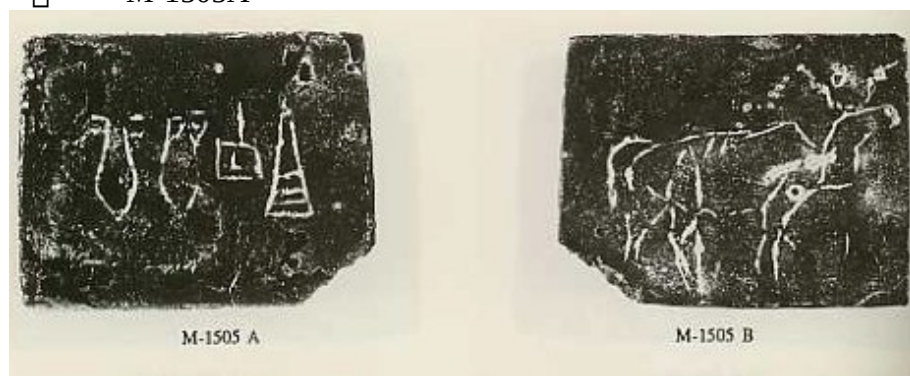
naa₁-an-vi-ma₁-pri-an Sanskrit, *nAnvi ma pri*, nAnvi divine protector.
□ -----H-408a bis



naa₁-a₂-vi-sh-na₁-ma₁-na₁-naa₁-ja-ja-ndra-an Sanskrit, *na viz namana, nA jajandra*,
 □ -----M-678a Greetings from Ganesh's folk, chief warrior of knowledge.



naa₁-bi-ndra-an Sanskrit, *nAbhi indra*, sovereign chief.
 □ -----M-1505A



naa₁-in-vi-ta-an Sanskrit, *nA ina viTa*, Ganesh's glorious house.
 □ ----M-1787a



naa₁-la-vi-pri-ni Sanskrit, *nAla vi-prini*, lotus removed from Prini (flower goddess).
M-181A-----



naa₁-li-ma₁.vi-sh-he-ma₁-shu-an Sanskrit, *nalina viz hema su*, good gold lotus tribe.
□ -----M-29a



naa₁-nda-ma₁-ma₁-na₂-ja-ni Sanskrit, *nAndana mAna jAnI*, a son like his mother.
Lothal 10A----



naa₁-nda-an Sanskrit, *nAnda*, delighted, or *nanda*, son, happiness.

□ -----M-1307a



□ -----M-1980a



naa₁-nda-an-y

Sanskrit, *nandinI*, daughter.

□ -----H-187A



naa₁-ndra-an-y

Sanskrit, *na indrani*, Ganesh, like a chief.

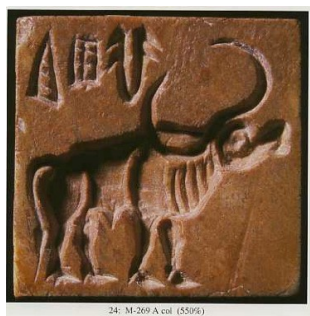
Kalibangan 63A-



naa₁-nu-an

Sanskrit, *na nava*, new gift.

M-269A--



□ -----M-516A



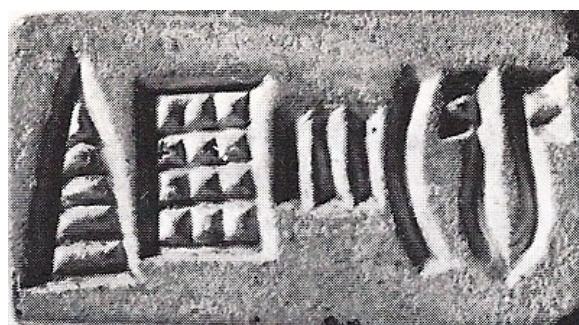
□ ---M-1803a bis



naa₁-nu-ja-ku-an

Sanskrit, *na navaja ku*, Ganesh, new-born little one.

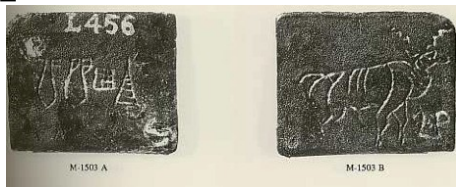
M-374A-----



naa₁-nu-ndra-an

Sanskrit, *na nava indra*, Ganesh, new chief.

□ -M-1503A



□ -----M-551A



□ -----M-552A



□ -----M-556A



□ ----M-557A



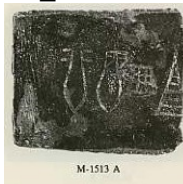
□ ----M-559A



□ ---M-1512A



□ -M-1513A



□ ----M-2045A



naa₁-nu-yama

Sanskrit, *na nava yama*, Ganesh, new guide.

□ ----H-157A



□ -----M-1363a

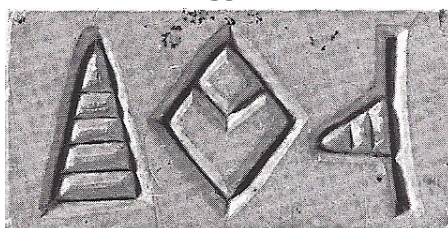


naa₁-ra-anSanskrit, *nAra*, mortal.

□ ---H-1778A

**naa₁-ra-na₁**Sanskrit, *naruNa*, leader.

H-139A-----

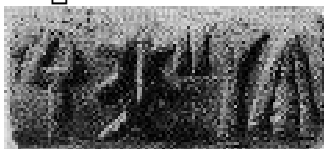


naa₁-rya-vi-ma₁-ni Sanskrit, *narya vimAni*, like a powerful traverser or aircraft.
 (More than two dozen identical seals with this inscription were found at Harappa).

□ -----H-252A



□ -----H-253A



□ -----H-254A



□ ---H-255A bis



□ -----H-256A



□ -----H-257A



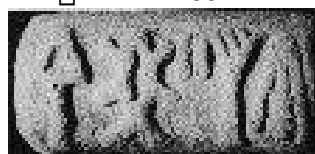
□ -----H-258A



□ -----H-259A



□ ---- H-260A



naa₁-rya-vi-ma₁-ni Sanskrit, *narya vimAni*, like a powerful traverser or aircraft.

□ -----H-261A



□ -----H-262A



□ -----H-263A



□ ----H-264A



□ ----- H-265A



□ -----H-861A



□ ----H-863A



□ -----H-864A



□ -----H-867A



□ ----H-859A



H-859 A



H-859 B

□ -----H-860A



H-860 A



H-860 B

naa₁-sau-an

Sanskrit, *na sau*, Ganesh-Soma.

□ --M-861a



M-861 a

□ --M-1813a



M-1813 a

naa₁-sau-an-ma₁

Sanskrit, *na sau ma*, divine Ganesh-Soma.

H-453A----



H-453 A

naa₁-sau-an-y
Sanskrit, *na sauani*, like Ganesh-Soma.

□ -----H-174A



naa₁-sau-ndra-an
Sanskrit, *na sau indra*, Ganesh-Soma-Indra.

□ -----M-859a



naa₁-vahi-ni-bi-la-ra
Sanskrit, *na vAhiNi balihAra*, pearl from army paying tribute.


M-1095A-----



naa₁-vi-sh-ma₁-ni-eka-ja
Sanskrit, *na viz maNi kaja*, gift-jewel tribe born of a king.

M-358A-----



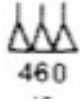
naa₂ 

naa₂-va-vah Sanskrit, *na vivah*, gift carried off.

□ -----M-3a



nda



This sign shows *pinda*, rice cakes offered to ancestors.

nda-nda-dasha

Sanskrit, *daNDa daza*, fine of ten.

□ ----M-326c bis



ndra ^U
760

This sign shows arms outstretched in prayer to Indrani, rain goddess.

ndra-kan-o-vi-ma₁-th-an Sanskrit, *indra kanvi mAtha*, Chief Like Kanva road.
H-598A bis----



H-598 A bis

ndra-an Sanskrit, *indra*, Indra.
□ -----M-1908a bis



M-1908 a bis

ndra-an-a₂-de-y-ni Sanskrit, *indrana dinai*, Indrana like day.
□ -----M-1801a



M-1801 a

ndra-rya-na₁-nta-eka-ja-gat Sanskrit, *indra rian antaka jagat*, Indra of handsome golden people.

□ -----Lothal 36a



L-36 a

ndra-ash-an-ma₁-eka-ndra-an Sanskrit, *indra sanA makhandra*, Indra, divine blessed chief of old.



M-758 (1) A

ndra-vi-da-va-an

Sanskrit, *indra avi dava*, Indra, lord of a forest.

□ ----M-1759a



M-1759 a

ndra-an-vi-vah-sh-na₁-ma₁-na₁ Sanskrit, *indra vivah zi namana*, Indra carrying off good fortune, greetings.

□ -----M-713A



M-713 a

nga 388

Related signs: Carolinian nge ngoa

nga-dhu

Sanskrit, *Ga dhva*, Shiva's banner.

M-1128A---



nga-ja-sh-dha-a₁-de / la-vi / dha-a₁-dha-ra Sanskrit, *Gaja sAdh / la avi / dA dhara*,
 □ ---Chanhujoaro 23a Those born of Shiva obey Lord Indra, giving support.



C-23 a

nga-an / ja-y

Sanskrit, *Ga jaya*, victory to Shiva.

M-212A----



nga-an-y-ja / an-ja-na₁-a₁-a₁
H-1862A-----

Sanskrit, *Ga YjA / aJjanA*, Kandarpa born of Shiva,
/ fire.



nga-rma-tha₂-kan-ma₁-ma₁-ash-shi Sanskrit, *Ga ramatha kanma mAsi*, like Shiva
rejoicing, pleased by the divine moon.
M-133A--



nga-shi
M-1748A-----

Sanskrit, *Ga zi*, kind Shiva.



M-1748 A

ni ↑ 070 ↑ 515 ↑ 520
 ac

Related signs: Rongorongo 69 ↑↑ 09 ↑ ni

In Sanskrit, *ni* means down, back or into or to enter, to fall into, or incur, *nii* means free from dust, passion or darkness. (Monier-Williams)

ni-li-ma₁-vi-sh-na₁-ma₁-na₁ Sanskrit, *nlliman viz namana*, blue tribe, greetings.

□ -----M-147a



M-147 a

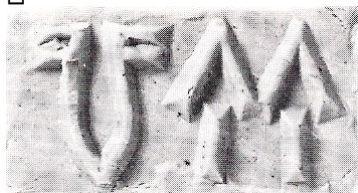
ni-nda

Sumerian, *ninda*, bread.

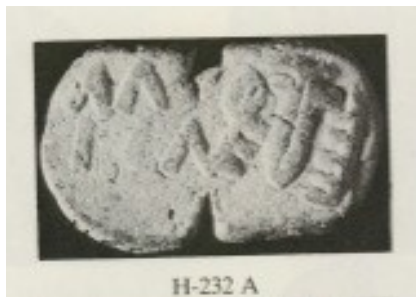
□ -----M-936a

**ni-ni-an**Sanskrit, *ninI*, to pour down or offer as sacrifice.

□ -----M-388a



□ ----M-264a

**ni-ni-pri-an-y**
H-232A-----Sanskrit, *ninIpriyani*, like one fond of sacrifice.**ni-ni-yo-ma₁-ni**
□ ----Lothal 98ASanskrit, *ninI yamaNi*, wife of Yama, sacrificer.**nta** ॐ
060

nu, nava



This sign usually has nine boxes like a tic-tac-toe scoreboard. It may represent a Navagraha, a display of the sun and planet gods found in Shaiva or Jain temples.

In Sanskrit, *nu* means time, new, a weapon, praise, or to remove, praise, shout or roar, *nu'* means now, surely, indeed, just, and at once. (Monier-Williams)

nu-a₁-a₂-eka-ma₁-li-rya

Sanskrit, *navA eka ma lrii*, new one, divine Shiva.

□ -----M-1329A



nu-a₁-nu-trik-y

Sanskrit, *navA navatriki*, (born on a) new 27th (Nakshatra).



nu-ash-vi-de-yama

Sanskrit, *nava azvi dhyAma*, by a new black horse.

□ -----M-849a



M-849 a

nu-ku-vi-a₂-naa₁-nda-an

Sanskrit, *nava ku vI Ananda*, a new little bird (is) joy.

M-937A-----



M-937 A

nu-ku-vi-ni-ni-an

Sanskrit, *nava ku vANinI*, new little dancer.

□ -----Dholavira



nu-li-vi-a₂-cha-rya

Sanskrit, *nava lipi* AcArya, new writing teacher.

□ -----M-1907a bis



nu-nda-vi-he-ma₁-[]

Sanskrit, *nanda avi hema*, son of Lord Gold.
H-426A----



nu-nu-an-cha-rya

Sanskrit, *navana carya*, laudation of conduct.

□ -----M-1731a



nu-nu-an-he-vahi-[ni] / ravi

Sanskrit, *navana vAhi* / *ravi*, laudation of Ravi river.

□ -----M-633a



nu-nu-an-pri-ak-an

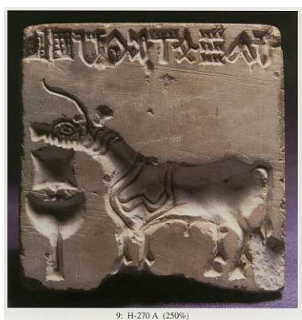
□ -----M-1881a

Sanskrit, *navana priyaka*, laudation of a dear one.



nu-nu-an-sh-ash-yo-ma₁-shu-Selv-an
H-270A-----

Sanskrit, *navana zAs yama su Selva*, laudation of
Commander Guide Good-Son.



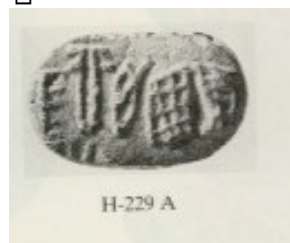
nu-nu-dha-an-y

Sanskrit, *navana dhanya*, laudation of thanks.

□ -----H-211A



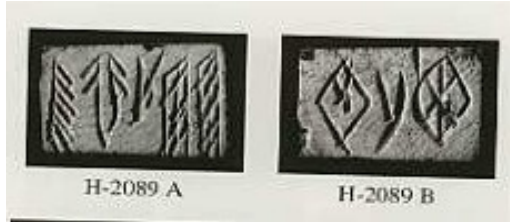
□ ----- H-229A



nu-nu-dha-an-y / ra-nta-ra
river.

Sanskrit, *navana dhanya/rantu ra*, laudation of thanks, gold

□ -----H-2089A



□ -----H-2090A



nu-nu-in-y

Sanskrit, *navana iNI*, laudation of a queen.

□ -----M-1794a bis



M-1794 a bis

nu-nu-pa-an-pri-an-na₁-ma₁-na₁
dear guardian, greetings.

Sanskrit, *navana pa priya namana*, laudation of a

H-2A-----



H-2 a

nu-va-a₁-a₂ / va-an

Sanskrit, *nava vA*, new cloth.

□ ----H-1936A



nya



343



344



345



348



340



323

This sign obviously shows a horse, and the word it derives from may be cognate with English ‘nag’ and ‘neigh.’

The pregnant mare seen below is from the Lascaux cave rotunda in France, painted circa 15,000 BC, and may have been a visual aid for young people learning their signs.

The problem of Indus signs appearing on Magdalenian cave walls has been addressed in Mary Settegast’s ‘Plato Prehistorian.’ The longer a sign has been in use, the more linear and abstract it becomes. This suggests that this sign from Lascaux (and India) had already been used for a long time before 15,000 BC.

Mitochondrial DNA evidence from south Asia indicates that virtually all European women are descended from four south Asian women, who lived more than 50,000 years ago.



Related signs: Brahmi ña Roman lower case n.

In Sanskrit, *nyAya* means justice.

nya-an-pri-an-a₁ Sanskrit, *na priyana*, expensive gift.

□ -----H-1934A



nya-an-tha₂-tha₂-trik-an

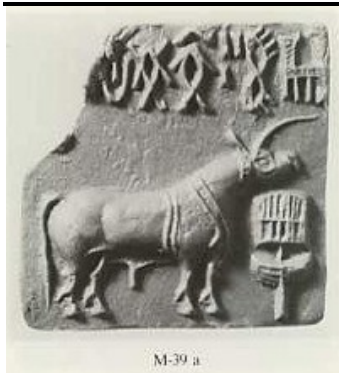
Sanskrit, *na anta tArika*, gift of a handsome savior.

□ -----M-926a



nya-ash-tri-he-ma₁-na₂-[] Sanskrit, *na astRi mAna*, gift like the shooter.

□ ---M-39a



nya-bi-an

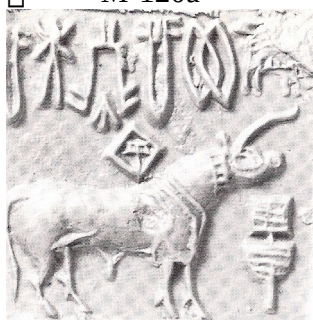
Sanskrit, *nAbhi*, sovereign, chief.

□ -----M-1336a



nya-da-an-bra-ak-an / ba-bu Sanskrit, *nadanu bhArika / bhava*, battle carrier / Shiva.

□ -----M-120a



nya-dhu-an

Tamil, *nadu*, nation.

M-935A-----



nya-dhu-an-sh-yo-ma-ri-rya Sanskrit, *nadu zyAma rI rai*, black nation, golden wealth.
M-1350A-----



nya-dhu-rya Tamil & Sanskrit, *nadu rai*, nation's wealth.

□ -----M-1838a bis



nya-ka

Sanskrit, *nAka*, tin, heaven.

M-1444B---



nya-an-a₁ / ra-ja

Sanskrit, *nayana / rAja*, guiding / king.

□ -----H-2190A



nya-na₂-an-ra-ra-an

Sanskrit, *nayana rora*, guiding laborer.

□ ----M-880a



M-880 a

nya-na₁-rya-vi-sh-ma₁-nya-dhu-an Sanskrit, *nayana rI viz ma nadu*, gold eye tribe, divine nation.

□ -----H-22A



H-22 a

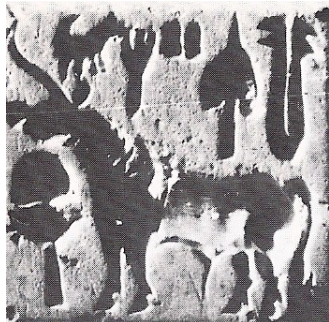
nya-rya-vi-bo-an / na₁-ma₁-na₁-ko-an-na₂-ma₂ / a₁-dha-ash Sanskrit, *narya vibhU / namana ko Anna mAsdA*, manly ruler, greetings, King Vishnu-Moongiver.

□ -----(boustrophedon)

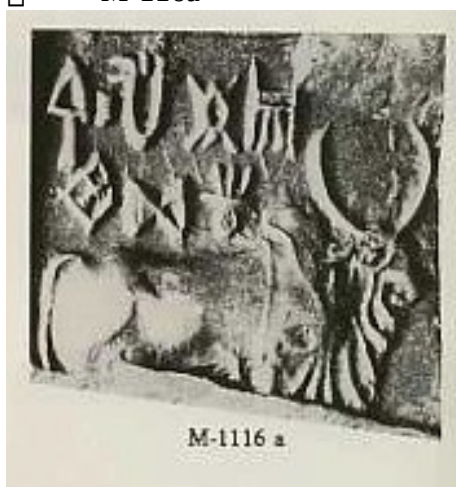


nya-rya-vi-bo-an Sanskrit, *narya vibhU*, powerful ruler.

M-213A-----






nya-u-an-eka-ni /de-pra-ra Sanskrit, *nauyAna kanI / dIpra ra*, ship girl / radiant gold.
 □ -----M-116a







O 435 Related signs: Brahmi O Old Hungarian 0
 In Sanskrit, *O* is a name for Brahma, and a vocative particle for addressing someone.

o-rya-an-y Sanskrit, *o rIani*, Brahma's girl like gold.
 □ ----H-207A



pa  440 Related signs: Brahmi pa  pa Ionian Greek capital pi 

Old Turkic p  1 Carolinean  pa  poe Kharosthi  p

Possibly this sign is from Sanskrit *parazu*, ax.

In Sanskrit, *pa* means drinking, guarding, protecting, ruling, wind, or a leaf, while *pha* means manifest, a gale, gaping, swelling, gain, flowing, bubbling, boiling, bursting with a popping noise, and angry or idle speech. (Monier-Williams)

pa-ak-an Sanskrit, *pAka*, infant.

□ -----H-757A



□ ----- H-758A



pa-ndra-an Sanskrit, *pa indra*, chief guard.

H-101a-----



pa-an-ma₁-ma₁-ni Sanskrit, *pa ma maNi*, owner of a divine jewel.

M-888A



pa-an-y-dasha-ndra

Sanskrit, *panya dAza indra*, glorious servant of Indra.

□ ----H-172A



pa-sh-Rta-na₁-naa₂
H-90A-----

Sanskrit, *pazrita na nA*, unassuming Ganesh of knowledge.



pay-he-nu-nu
□ -----H-66a

Sanskrit, *pAya navana*, laudation of the water.



pra



From Sanskrit *prajapati*, butterfly. Pradipta Banerjee identified the phonic value of this sign on-line in a discussion group.

In Sanskrit, *pra* means filling, fulfilling, like, resembling, before, forward and very.

pra-a₂-de-y-an-a₁

Prakrit, *prajJA*, wisdom, a name for the goddess Sarasvati.



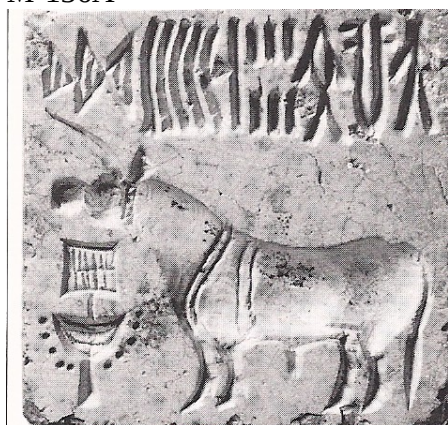
pra-bra-ra

Prakrit, *prabara*, best, eldest.

□ ---H-473a



pra-ja-va-a₂-ja-ja-ma₁-an-a₁ Sanskrit, *prajA vA jaja mAna*, a race like warriors' images.
M-136A-----



pra-ja-va-ku-ak-ku-an-a₁

Sanskrit, *prajA vA kavaca*, shield-like race.

□ -----M-1685a



pra-ja-yama

Sanskrit, *prajA yama*, Yama's progeny.

M-132A-----



pra-ka-ra-yo-eka-rya-tha₂-trik-tha₂ Sanskrit, *prakArya akarot trigata*, it manifested that he did triple.

□ -----M-855a



pra-ku-ja-yama

Sanskrit, *pra kuja yama*, like earth-born Yama.

M-102A----



pra-ku-va-th-dha-a₁-rya-vi-Selv-am-yama Sanskrit, *pra ku vata dhArya avi Selvam yama*, before a bad wind blows, Lord Wealth Guide wears clothes.

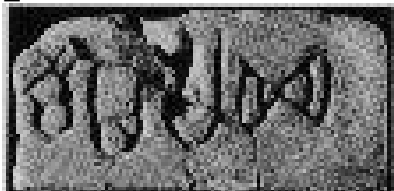
M-119A-----



pra-na₂-an-ash

Sanskrit, *prANa AS*, life of Shiva.

□ -----Lothal 104A



pra-an-ba-bi-an

Prakrit, *prANa bhavi*, life coming into existence.

□ ----M-220a



pra-tha₁-dha-bi-dha

Sanskrit, *pratha dAma bida*, fame wreath image.

□ -----M-243a



pra-va-nya-an

Sanskrit, *pravaNaya*, made ready.

□ -----M-78a



pra-vi-tha₁-ta-a₂-a₁-an/ja-ja
H-1662A-----

Sanskrit, *pravitata/jaja*, arranged, begun / warrior.



pri 175 176 179

In Sanskrit *priya* is related to sacred or well-liked things.

Related signs, Greek phi Φ Old Hungarian 𐍈 Elder Futhark ƿ

Pri-am-an, Sanskrit, *pri*, to protect, rescue, escort, bring over, deliver from, save, overcome, withstand, to be able, *pRi*, to be busy or active, *ama*, impetuosity, violence, strength, *am*, to serve or honor, *amA*, at home, in the house. The probable meaning of the Sanskrit name Priam is ‘home protector.’ Priam is not a name with a Greek origin.

In the Iliad, Priam (thought to have died 1184 BC), is the name of the Trojan king who was a son of Laomedon, and the father of Paris Alexandros, Cassandra, Hector, Troilus, and many others.

‘It has been suggested by [Hittite](#) sources, specifically the [Manapa-Tarhunta letter](#), that there is historical basis for the [archetype](#) of King Priam. The letter describes one [Piyama-Radu](#) as a troublesome rebel who overthrew a [Hittite client king](#) and thereafter established his own rule over the city of Troy (mentioned as [Wilusa](#) in Hittite). There is also mention of an [Alaksandu](#), suggested to be [Paris Alexander](#) (King Priam's son from the [Iliad](#)), a later ruler of the city of Wilusa who established peace between Wilusa and [Hatti](#) (see the [Alaksandu treaty](#)).’

Quoted above text is from the Wikipedia article ‘Priam’.

The name rendered by the Hittites as ‘Piyama-Radu’ is most likely Sanskrit ‘Priam-ravi’, or, in English, ‘Ravi, Protector of the Home.’ The apostrophe-like sign ‘vi’ in Indus script may have been pronounced ‘dwee’, hence ‘radu’ for Ravi.

pri-ak-an Sanskrit, *priyaka*, of a dear one.

□ ---H-1080a



pri-ak-an-y Sanskrit, *priya kanI*, dear girl.

□ -----H-740A



pri-am-an Sanskrit, *priyam*, kindly, or *priam*, home protector.

□ ----H-218A



□ ---- M-832a



pri-am-an-y Sanskrit, *priya maNi*, dear jewel.

□ -----H-892B



pri-an Sanskrit, *pri*, protector.

□ ----M-1195a



M-301A-



M-1819A-



pri-an-he-an-ash

Sanskrit, *pri hanIyas*, protector most destructive.

□ -----M-127a



pri-an-ma₁-ash-an

Sanskrit, *priya mAs*, fond of the moon.

□ -----M-786a



pri-an-o

Sanskrit, *priya o*, fond of Brahma.

□ -----M-189a



pri-an-tha₁-dasha-rya

Sanskrit, *priya anta dasra*, fond of handsome Dasra (an Ashvin).

M-1743A-----



pri-an-tha₂-na₁-ma₁-na₁ Sanskrit, *pri anta namana*, handsome protector, greetings.

□ -----M-1732a bis



pri-an-y

Sanskrit, *priyaNI*, Priya's wife.

□ ----H-233A



□ ---H-308A



H-311A--



□ ----H-312A



□ ----H-313A



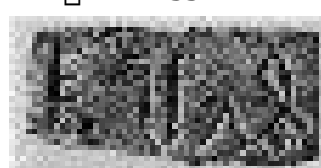
□ --H-314A



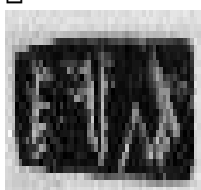
□ ---H-316A



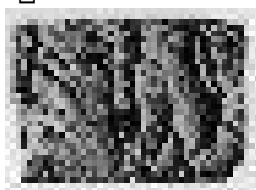
□ ----H-352A



□ ---H-354A



□ ---H-934A



H-959A>



M-2097A-



□ --- H-1827A



pri-dha-a₁-rya

Sanskrit, *paridhArya*, to be preserved or maintained.

□ ----M-848a



pri-na₂-ja-ni

Sanskrit, *prINa jAnI*, mother of ancient one.

□ ---M-276a



pri-na₂-kan-an

Sanskrit, *pri nAkin*, protector god.

□ -----M-1200a



pri-ni

Sanskrit, *priNI*, Prini, Hindu goddess of flowers.

H-503A----



□ ----M-1829a



pri-pri-ak-an-y Sanskrit, *pri priya kanI*, protector of a dear maiden.

□ ----H-742A



□ -- H-1791A




pri-yama Sanskrit, *priya ma*, fond of the divine.

□ ---H-1830A



M-330A-



pu 

Related signs: Rongorongo 08 pu  from *pua*, flower.

From Sanskrit *pushpa*, flower. In Sanskrit, *pU* means to make clean, pure or bright.

pu-an-sh-yo-ma₁-[]

Sanskrit, *pu zyAma*, clean black.

□ -----M-760a



pu-rya-na₁

Sanskrit, *pUryANa*, leading to the fortress.

□ -----M-784a



ra 820 877 817

Related to an Indo-European root ancestral to Latin 'rota' (wheel) and German 'Rad' (wheel), this common sign is frequently used along with the 'vi' sign to spell the name of the Hindu sun god 'Ravi', another name for Shiva, destroyer of illusions. In Sanskrit, *ra* means heat, light, love, gold, giving, brightness, acquiring. (Monier-Williams).

Related signs: Rongorongo 22 ra Mayan Sun Glyph Egyptian 're'

Chinese Oracle Bone ri (*nit) sun

ra

M-1874a



H-1971A



ra-a₁-ra-vi-yama Sanskrit, *ra ravi yama*, give to Ravi guide.
 □ ----Lothal 221A



ra-a₁-ga-a₂-tza

Sanskrit, *raGga ta*, red jewel.

□ -----M-268a



ra-an-bo-a₁-dha

Sanskrit, *ra buddha*, golden intelligent one.

M-1424B---



ra-a₂-a₁-y-an

Sanskrit, *ra aya*, golden good fortune.

M-145A-----



ra-bi

Prakrit, *rabi*, Ravi, the Hindu sun god.



This image is from Edakkal Cave in Kerala, India, inscribed between 8000-1700 BC.

ra-bi Prakrit, *rabi*, Ravi, the Hindu sun god.
M-1761a--



ra-bi-u Prakrit, *rabi u*, a dvandva construction with two names of the sun god.
□ ----H-1721A



ra-bi-va-an Prakrit, *rabi vA*, like Ravi.



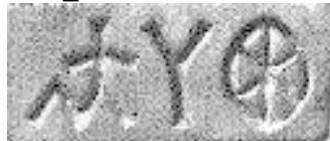
ra-cha-rya
Sanskrit, *ra carya*, gold chariot.

□ ----H-778A



ra-chi-a₁
Sanskrit, *ra ci*, gold heaped up.

□ -----M-361A

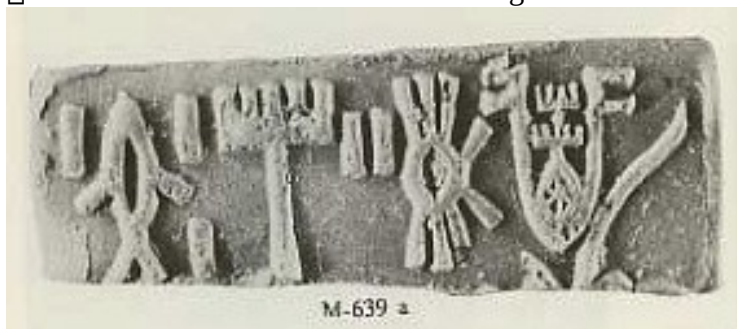


ra-chi-an-sh-ash-an-kam Sanskrit, *racanA zAs kAma*, creation of ruler Love (Skanda).
 M-306A----- Skanda battles the Asuras, below.


ra-da-va-an Sanskrit, *ra dava*, golden fire.
H-88A-----



radevendran-ash-vi-yo-na₁-ma₁-na₁ Sanskrit, *ra devendra AzvIya, namana*, greetings,
□ -----M-639A golden chief of a multitude of horses.



ra-dha-a₁ Sanskrit, *rADhA*, beauty, splendor, or *rAdhA*, Krishna's beloved.
H-301B-----



ra-dha-dha-ma₁-na₁-he-na₁ Prakrit, *rADhA dhamma nahIna*, high-born nature of beauty.



ra-dha-a₁-rya-vi-cha-rya Sanskrit, *rADhArya avi carya*, Lord Splendid Noble's chariot.
□ -----Surkotada 1a



ra-dha-a₁-rya-vi-he-ma₁-ma₁-th-an Sanskrit, *rADhArya avi hema mAthA*, Lord Splendid Noble's golden road.
□ -----M-41a



ra-dha-ay

 Sanskrit, *rAdhAi*, like Radha, Krishna's beloved.

H-786B-----



H-786 B

H-787B-----



H-787 B

ra-eka-aksha-RNa-an

 Sanskrit, *rAka akSaraNa*, money flowing.

□ -----M-1164a



M-1164 a

ra-eka-he-ma₁-an-a₁

 Sanskrit, *raka hemana*, golden crystal.

□ -----M-865a



M-865 a

ra-eka-ku-ku-tha₂

 Sanskrit, *rAka kukkuTa*, sun firebrand.

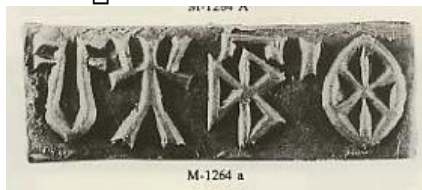
M-205A-----



M-205 A

ra-eka-li-ak-an
Sanskrit, *raka liaka*, of a crystal bracelet.

□ ---M-1264a



ra-eka-ma₁-ma₁-[]
 M-1286A-----
Sanskrit, *rAka mama*, money expert.

ra-eka-ma₁-pa-an
Sanskrit, *raka ma pa*, owner of a divine crystal.

□ -----H-411a



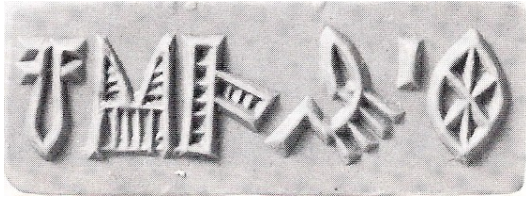
ra-eka-na₂-rya
Sanskrit, *rAka narya*, powerful sun.

□ -----M-662a



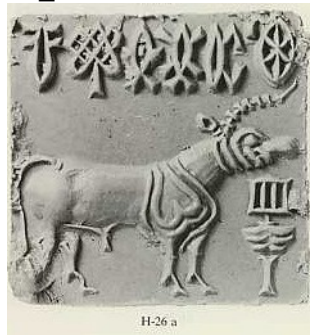
ra-eka-pri-Selv-am-an Sanskrit, *rAka pri Selvam*, sun, protector of wealth.

□ -----M-372a



ra-eka-ash-ma₁-ma₁-nga-an Sanskrit, *raka Azma ma Ga*, divine Shiva, crystal stone.

□ -----H-26a



ra-eka-ash-ka Sanskrit, *rakSaka*, deliverer, watchman.

□ -----M-1762a



ra-eka-ash-ma₁-aksha-ku-an, Sanskrit, *rakSas mokSa ku*, salvation guarding little one.

M-157A-----



ra-eka-ash-ma₁-sur-sh-ak-an Sanskrit, *raka Azma surasaka*, crystal stone of holy basil.

□ ----M-357a



ra-eka-ash-ma₁-va-ra-an Sanskrit, *raka Azma vara*, best crystal stone.

□ -----M-1346a



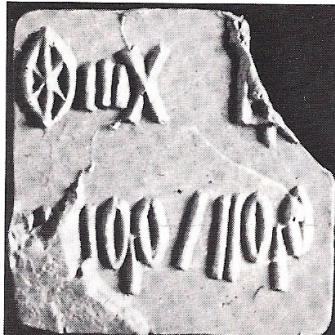
ra-eka-va-ma₁-ma₁-na₂-ja-[] Sanskrit, *rAka vAma mAnaja*, resembling the noble sun.

□ -----M-621a



ra-ja-ka-nu-[] /dasha-va-a₂-dasha[] Sanskrit, *rAjaka nava / dAza vA das[ra]*, of a new king / like a servant of Dash[ra].

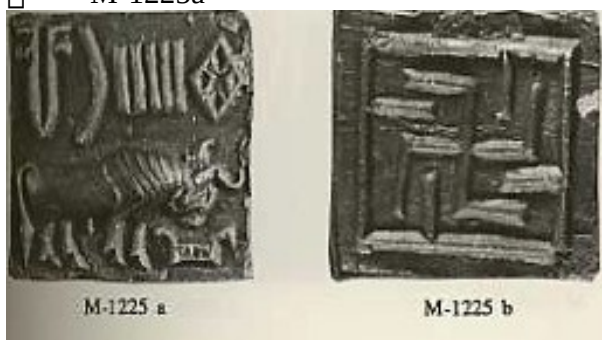
M-326b bis----- (boustrophedon)



ra-ja-va [] Sanskrit, *rAja vA []*, king-like.
H-992A-----



ra-ja-va-ku-an Sanskrit, *rAja vA ku*, king-like little one.
□ -----M-1225a



ra-ja-yama Sanskrit, *rAja yama*, King Yama.
□ -----M-1888a



ra-la-ra an unknown name.
□ -----M-1701a



ra-li-an-da-va-an Sanskrit, *ra li dava*, clinging fire of love.
M-1796A-----



ra-an Sanskrit, *ra*, gold.
□ ---H-102b



ra-na₁-nta-ja-yama Sanskrit, *raNa ta jaya ma*, battle warrior, victory to the divine.
□ -----M-80a



ra-na₁-nta-ma₁-an-a₁ Sanskrit, *raNa ta mAna*, image of a battle warrior.
□ -----M-944a



ra-na₁-eka-ka-ash

Sanskrit, *raNaka AkAzya*, delight of being in the air.

□ -----M-976a



ra-na₁-he-bi-rya-an

Prakrit, *raNa biren*, delight of the lord of warriors.

□ -----H-694A



ra-na₁-ja-rya

Sanskrit, *raNa jAra*, lover's delight.

□ -----H-54a



□ -----Lothal 29a



ra-na₁-ka

Sanskrit, *raNaka*, of battle.

□ ---H-300B



ra-na₁-ko-sau-ndra-an Sanskrit, *raNaka sau indra*, Soma, chief of delight.

□ ----M-1717a



ra-an-a₂-ma₁-nu-nu

Sanskrit, *raNa ma navana*, laudation of divine delight.

□ ---M-1714a



ra-na₁-ma₁-ni

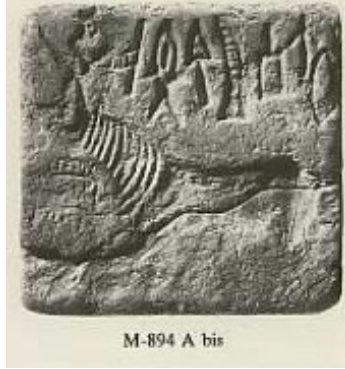
Sanskrit, *raNa maNi*, jewel of delight.

□ ---M-1687a



ra-na₁-ma₁-ni-naa₁-vahi-aksha Sanskrit, *raNa maNi nAvahiakSa*, jewel of delight bearing the soul of Ganesh.

M-894A bis-----



ra-na₁-va-ha-an
M-1893A bis-----

Sanskrit, *raNa vAhana*, battle vehicle.



ra-na₁-a₂-a₁-yama

Sanskrit, *raNa AyAma*, expanding delight.

□ ----M-282a



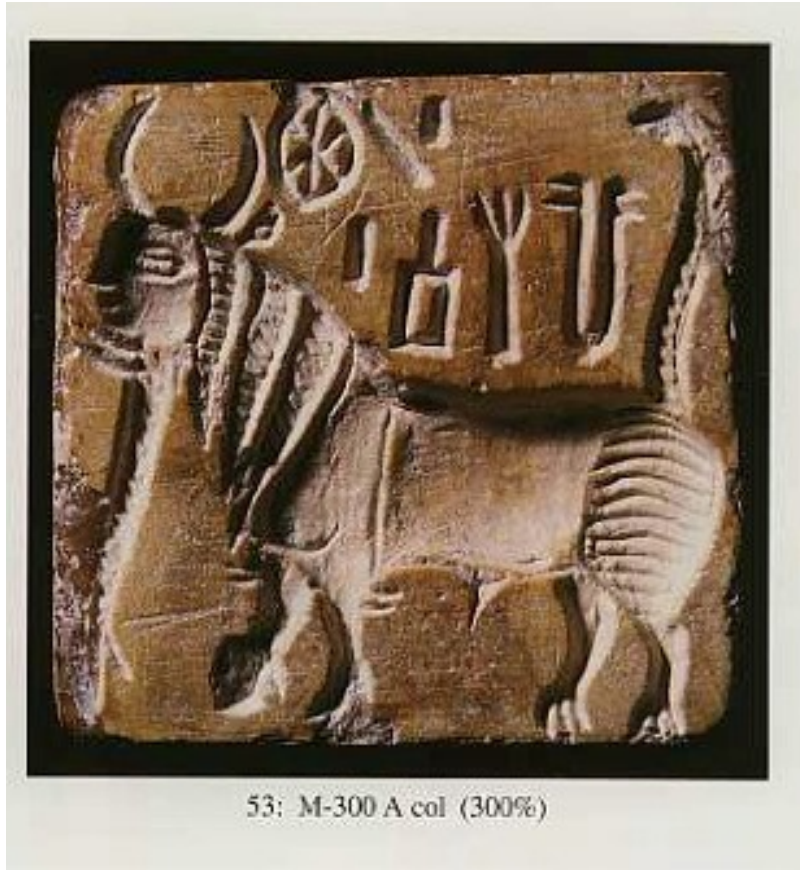
ra-an-ma₁-th-an Sanskrit, *ra maTha*, golden temple.

□ -----H-102a



H-102 a

ra-nta / eka-bi-rya-an Prakrit, *rantu eka bIrya*, river or road of Vishnu, warrior lord.
M-300A-----



53: M-300 A col (300%)

The sphinx-like figure may represent Narasimha, a man-lion avatar of Vishnu.

ra-nta-a₂-a₁
Sanskrit, *rantu A*, Shiva river.

□ -----M-875a



ra-nta-a₂-na₁-ma₁-na₁-y
Sanskrit, *rantu anAmani*, like a nameless or infamous river.

□ -----M-202a



ra-nta-a₂-a₁-yama
Sanskrit, *rantu AyAma*, restrained river.

Lothal 21A-----



ra-nta-devendr-an
Sanskrit, *rantu devendra*, chief of the gods road or river.

□ -----M-750a



ra-nta-he-ma₁-ku-an

Sanskrit, *rantu hema ku*, golden little one road or river.

□ -----M-1760a bis

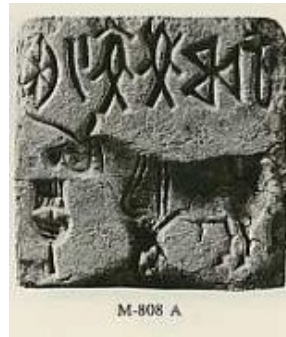


M-1760 a bis

ra-nta-he-ma₁-li-an

Sanskrit, *rantu hema li*, gold bracelet road or river.

M-808A-----



M-808 A

ra-nta-he-ma₁-na₂-ja-ni

Sanskrit, *rantu haimana jAnI*, mother of gold river.

M-1906A-----



ra-nta-ja-rya

Sanskrit, *rantu jAra*, lover river.

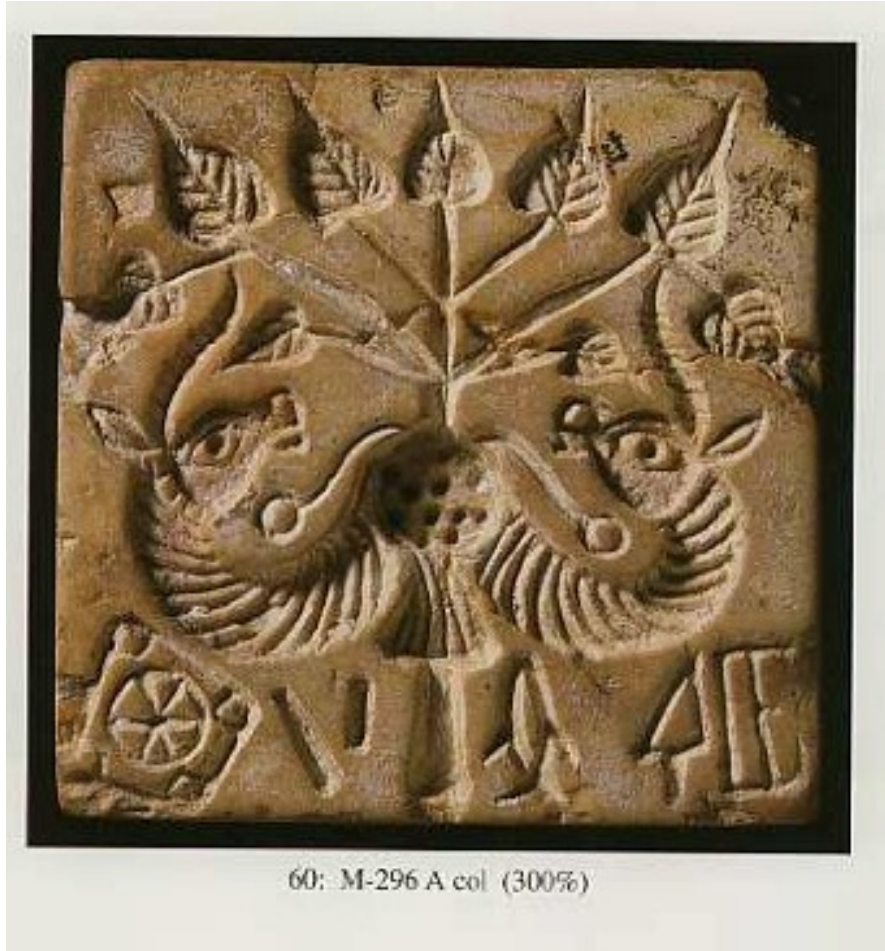
M-1364C-----



M-1364 C

ra-nta-ma₁-ni-kam

Sanskrit, *rantu mANika*, ruby river or road.
M-296A-----



The tree at the center of the pictorial is the *ashvattha* (horse protector) tree, also called sacred fig; the knobbly object at center is a fig cluster. The horned heads are those of the Ashvins, often portrayed as young horses in Hindu art. (The horns are a mark of divinity in Sumerian art as well).

ra-nta-ma₁-nu-trik-an

Sanskrit, *rantu ma navatriMzat*, Divine Thirty-nine Road.
M-31a-----



ra-nta-ma₁-ash-an

 Sanskrit, *rantu mAs*, moon road.

☐ ---M-1768a bis



☐ ----M-1804a



ra-nta-na₂-ja-ni

 Sanskrit, *rantu na jAnI*, Ganesh's mother road.

☐ ----M-303a



ra-nta-pa-an-ash-shi

 Sanskrit, *rantu panasya*, river exciting admiration.
 Lothal 122A-----


ra-nta-ash-an

 Sanskrit, *rantu AS*, Shiva road.

☐ -----M-1104a



ra-nta-ash-shi
Sanskrit, *rantu zi*, kind river.

□ -----H-715A



ra-nta-sh-ma₁-ni
Sanskrit, *rantu Azmani*, stony road.

□ -----M-931a



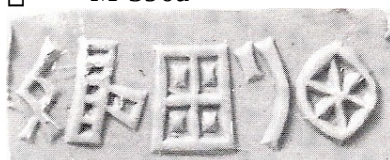
ra-nta-ta-an
Sanskrit, *rantu ta*, river or road crossing.

□ ----M-322a



ra-nta-tva-ssa-mi
Sanskrit, *rantu tviSmat*, energetic or beautiful river.

□ -----M-390a



ra-nta-va-ma₁ [] Sanskrit, *rantu vAma*, lovely river.

<-Chanhujodaro 13A



ra-nta-vi-tha₂-tha₁-na₁-bi-na₁-shu [] Prakrit, *rantu viTa tha nabina su*, house of the good young protector road.

□ -----M-1369a



ra-nta-yo-ma₁-ni Sanskrit, *rantu yamunAi*, like the river Yamuna, (a major river of Uttarakhand and Uttar Pradesh states, and tributary of the Ganges).

□ -----M-163a



ra-an-va-vahi-ta-rya-ku-an Sanskrit, *ra vivahi tArA ku*, a darling little one like carried-off gold.

M-170A-----



ra-nya

Sanskrit, *raNya*, warlike.

M-492B--



ra-ra-eka-ma₁-nya-dhu-an

Sanskrit, *roraka ma nadu*, laborer of a divine nation.

□ ---M-111a



ra-ra-an

Sanskrit, *rorā*, laborer.

□ ---M-1868a bis



□ ----- M-1811a



ra-ra-an

Sanskrit, *roṛa*, laborer.

□ ----H-176A



103: H-176 A col (300%)

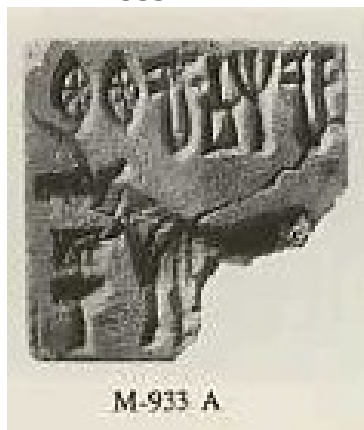


104: H-176 B col (300%)

ra-ra-an-bi-rya-an

Prakrit, *roṛa biren*, laborer lord of warriors.

M-933A-----



M-933 A

ra-ra-nya

Sanskrit, *ra raNya*, golden warlike one.

□ -----Edakkal cave in Kerala, south India.

(This photo is from Niraksharan's Travelogues).



ra-rya

Sanskrit, *ra rayi*, gold wealth.

□ -----H-511A



H-511 A

ra-ash [] / ja-tha₂-rya [] Sanskrit, *ras [] ja tha Arya*, praise [] Shiva noble protector.

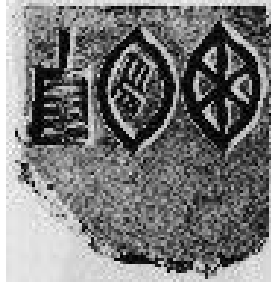
□ -----H-19a



ra-ash-ash-na₁-ma₁-ra-y-y Sanskrit, *rasa namya ra Y*, love, bow to golden Kandarpa.
 □ -----M-108a



ra-sh-bi Sanskrit, *RSabhi*, like a bull.
 □ -----H-558A



ra-ash-la-vi-ash-yo-ma₁-pri-pri-an Sanskrit, *rasa la avi AzyAma priya pri*,
 □ -----M-623a love Lord Indra, dear dusky protector.



ra-ta-an Sanskrit, *ratha*, chariot.

□ -----M-1818a

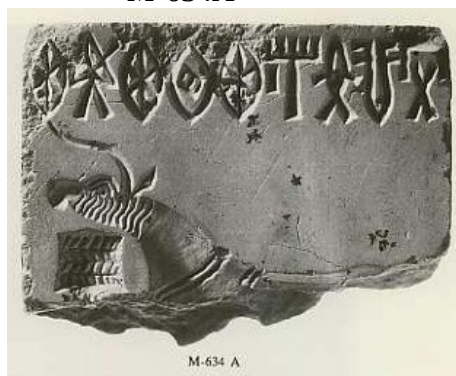


M-1869A bis->



ra-tha₁-ra-tha₂-ra-eka-yo-ma₁-an-ka Sanskrit, *ratha ra tarkya maGkha*, royal bard (whose) imagination is as a golden chariot.

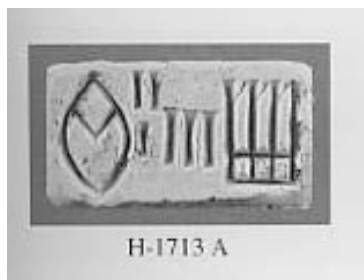
M-634A-----



ra-tri-a₂-a₁-nu-nu Sanskrit, *rAtri anUna*, night having full power.
M-400A-----



ra-tri-ja-gat Sanskrit, *rAtri jagat*, night world.
H-1713A-----



ra-tri-ku-an

Sanskrit, *rAtri ku*, little night.

□ -----M-1979a



ra-trik-y

M-214A---

Sanskrit, *rAtriAi*, like night.



ra-tri-ma₁-ma₁-nya-dhu-an

Sanskrit, *rAtri mama nadu*, Night, authority of the nation.

□ -----Desalpur 1a



ra-tri-bo-yama

Dholavira 1a----

Sanskrit, *rAtri bhU yama*, Night, guide of earth.



ra-tri-sur-sh-yama Sanskrit, *rAtri surasama*, Night, equal to the gods.

□ -----H-154A



ra-vah-vi-va-ma₁-kan-o-ka-an Sanskrit, *ra vah vivAma kanaka*, golden bearer of most lovely sandalwood (or gold).

M-1667A bis-----



ra-vi [] Sanskrit, *ravi*, the name of the Hindu sun god.

M-1914A----



H-266A----



M-19A----



ra-vi []Sanskrit, *ravi*, the name of the Hindu sun god.

□ ---H-653a



□ -----H-292A



M-646A



□ M-825a



□ -----M-835a



M-1913A bis



H-1882A-->

**ra-vi-/sh-va-bo-an**Sanskrit, *ravi svAbhU*, Ravi, ready to help.

M-889A-----

**ra-vi-a₂ []**Sanskrit, *ravi A*, Ravi-Shiva.

□ ----H-651a



H-702A-



ra-vi-a₂-a₁ Sanskrit, *ravi A*, Ravi-Shiva.

□ ----Lothal 220A



ra-vi-a₂-a₁-nu-nu Sanskrit, *ravi anUna*, Ravi is superior.

□ -----M-1976a bis



ra-vi-a₂-a₁-a₂-yama Sanskrit, *ravi A yama*, Ravi-Shiva, guide.

□ -----H-164a



ra-vi-a₂-cha-rya

Sanskrit, *ravi AcArya*, Ravi teacher.

□ -----H-1942A



ra-vi-a₂-cha-rya

Sanskrit, *ravi AcArya*, Ravi teacher.

□ -----M-1927a



ra-vi-a₂-dasha []

Sanskrit, *ravi Ada Sa*, Ravi receiving the wise.

□ --Chanhujoaro 18a



ra-vi-a₂-dha-sh-an / ja-an

Sanskrit, *ravi Ada Sa*, Ravi receiving the wise.

□ -----H-1851A



ra-vi-aksha-vah-rya

Sanskrit, *ravi akSa vAh rI*, Ravi's soul bearing gold.

M-724A----



ra-vi-a₁-ku Sanskrit, *ravi Akhu*, Akhu (*Lipeocercis serrata*, a grass) mountain.

□ -----M-1899a



M-1899 a

ra-vi-a₂-ma₁-ni Sanskrit, *ravi amani*, mountain road.

□ -----M-1161a



M-1161 a

ra-vi-a₂-ma₁-th-[an] Sanskrit, *ravi mAtha*, mountain road.

□ -----M-941a



M-941 a

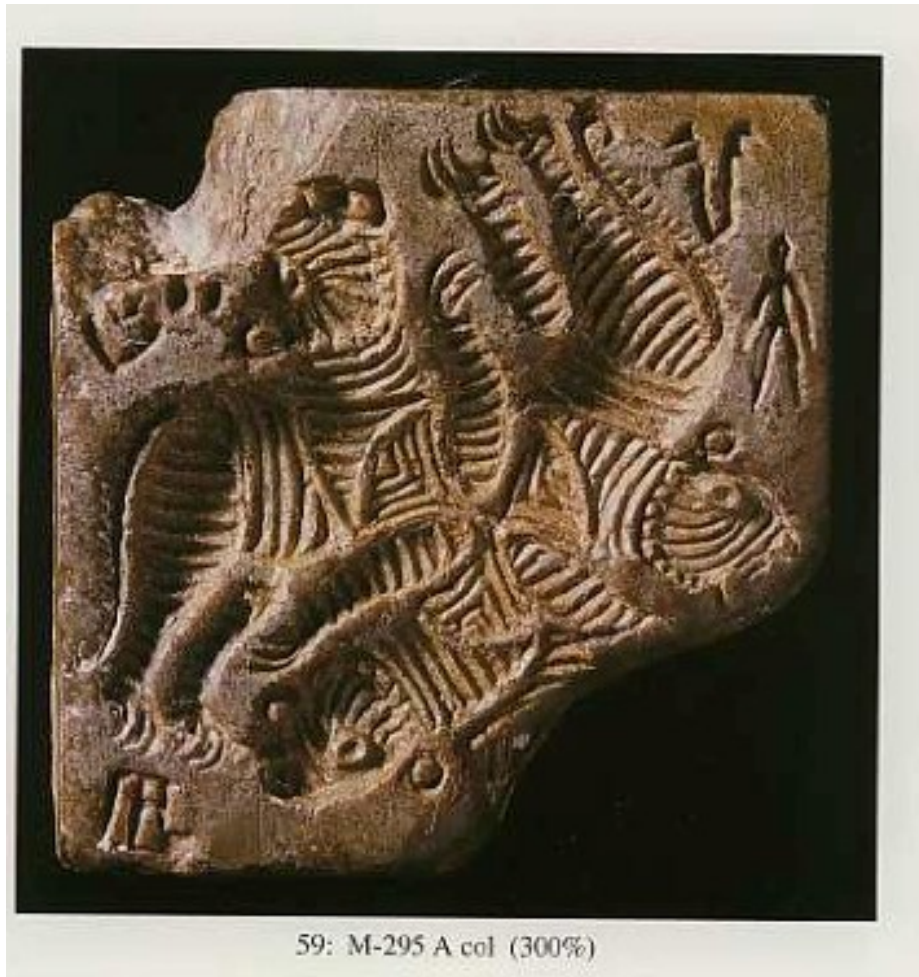
ra-vi-a₂-na₂-yama-ja-an Sanskrit, *ravi Ana yamaja*, face of Ravi, born of Yama.

□ -----H-177A



H-177 A

ra-vi-an-a₁ / kam Sanskrit, *ravi Ana / kAma*, desired face of Ravi.
M-295A----



ra-vi-an-th-trik / va-rya-tha₂ Sanskrit, *ravi Antrika / vara tha*, visceral Ravi / best protector.

M-1851A bis--- (boustrophedon)



ra-vi-a₁-nu-an

Sanskrit, *ravi anu*, Ravi's follower.

□ ----M-1110a



ra-vi-an-vi-vi-ndra-an

Sanskrit, *ravi aNvI vindra*, Ravi, subtle one without a chief.

□ -----M-1752a



ra-vi-ash-ash-dasha-ndra-an Sanskrit, *ravi Azas dazendra*, Ravi, hope of the ten Indranis.

M-198A-----



ra-vi-ash-ash-yo-ak-an

Sanskrit, *ravi Azas yaka*, Ravi, who is hope.

□ -----M-471A



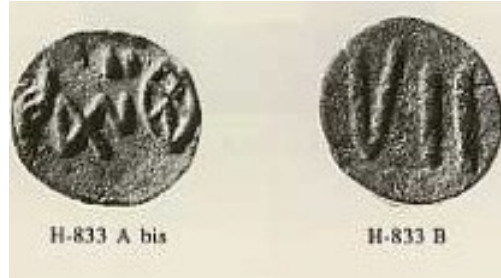
ra-vi-ash-shi

Sanskrit, *ravi ASi*, Ravi, like Shiva.

□ -----M-940a



□ -H-833A bis



ra-vi-ash-ma₁-he-nga-an
M-793A-----

Sanskrit, *ravi Azma he Ga*, the stony mountain Shiva.



[ra]-vi-ash-ma₁-na₂-ja-ni

Sanskrit, *ravi AS mAna jAnI*, mother of one like Ravi-Shiva.

□ ---Chanhuodaro 7a



ra-vi-ash-ma₁-na₂-ja-sau-bra-an

Sanskrit, *ravi AS mAnaja sau bhArin*, Ravi-Shiva resembling a soma-bearer.

□ -----M-50a



ra-vi-ash-ma₁-pri-an-ka Sanskrit, *ravi Azma priyaGgu*, stony mountain saffron.
 □ -----M-629A



ra-vi-ash-ma₁-sau-ma₂-an Sanskrit, *ravi Azma soma*, stony mountain soma.
 □ -----M-1973a



ra-vi-ash-ma₁-vahi-ni Sanskrit, *ravi Azma vAhi*, stony mountain river.
 M-815A-----



ra-vi-ash-na₂-ja-ma₁-na₁-he-na₁ Sanskrit, *ravi AS na jAmA na hIna*, Ravi-Shiva's gift,
 □ -----M-54a a high-born daughter.



ra-vi-ash-nya-dhu-sau-ma₂-an-y Sanskrit, *ravi AS nadu somani*, Ravi-Shiva's nation
 like soma.
 H-1051A-----



ra-vi-ash-va-ma₁-pri-ku-an Sanskrit, *ravi AS vAma priya ku*, Ravi-Shiva's dear lovely
 □ -----M-22a little one.



ra-vi-ash-va-ma₁-shu-an Sanskrit, *ravi AS vAma su*, Ravi-Shiva, noble good one.

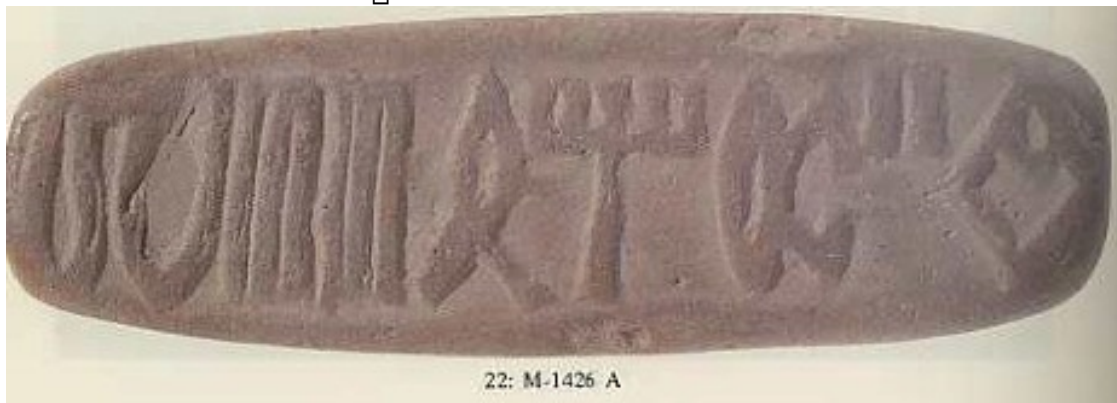
□ -----M-381a



ra-vi-ash-yo-ma₁-ja-ja-ndra-an Sanskrit, *ravi AzyAma jaja indra*, Ravi, chief of black

□ -----M-1426A

warriors.



ra-vi-ash-yo-ma₁-na₂-ja-ndra-a₂-bi-rya-an Prakrit, *ravi AzyAma najindra biren*, black Ravi, not having a chief, lord of warriors.

□ -----M-1954a



ra-vi-a₂-tri-dasha-an Sanskrit, *ravi A tridaza*, Ravi-Shiva of the thirty (Hindu gods).

M-90A-----



ra-vi-a₂-a₁-y Sanskrit, *ravi aya*, Ravi good fortune.

□ -----M-1160a bis



ra-vi-a₂-yo Sanskrit, *ravi Ayu*, Ravi life.

□ ---Lothal 18a



ra-vi-bi-rya-an Prakrit, *ravi biren*, Ravi, lord of warriors.

□ -----M-437A



H-1692A-



ra-vi-bi-rya-yama Prakrit, *ravi brahma*, Ravi-Brahma.

M-813A-----



ra-vi-bi-rya-an / kam Prakrit, *ravi biren / kAma*, Ravi, desired lord of warriors.

M-851a bis---



ra-vi-cha-ma₁-ni Sanskrit, *ravi cha maNi*, Ravi, pure jewel.

M-75A-----



ra-vi-cha-rya Sanskrit, *ravi carya*, Ravi riding or driving.

□ ---H-719A



□ ----H-1785A



□ -----H-2003A



□ -----M-385A



□ ---M-1063a



M-103A



□ -M-984a



□ - M-1750A



M-1844A-



ra-vi-cha-rya-kam Sanskrit, *ravi carya kAma*, dear Ravi driving.
M-278A



ra-vi-dasha-rya-kam Sanskrit, *ravi dasra kAma*, dear Ravi accomplishing wonders.
□ -----M-1675a



ra-vi-de-an Sanskrit, *ravi dA*, Ravi giving.
M-364A----



ra-vi-de-nda-ash-yo-ak-an Sanskrit, *ravi daNDa asika*, Ravi staff-chin.
M-1085A-----



ra-vi-de-pra-an / ash-na Sanskrit, *ravi dIpra / azna*, Ravi flaming / cloud.
□ -----M-235a



ra-vi-deva-dasha-ndra-an-dh-dha Sanskrit, *ravi devadatta indra dhIdA*, daughter of Ravi, god-given chief.

□ -----M-28a



ra-vi-deva-an

Sanskrit, *ravi deva*, Ravi deity.
Dholavira-----



ra-vi-devendr-an

Sanskrit, *ravi devendra*, Ravi, chief of the gods.

□ ----M-903a



□ -----M-152a



M- 924A--



ra-vi-de-y-ni

Sanskrit, *ravi dInai*, Ravi like day.

□ -----M-1311a



□ --M-732a



ra-vi-dha-a₁-a₁

Sanskrit, *ravi Da*, Ravi-Shiva.
□ -----M-901



ra-vi-dhu-ra-rya / va-an-th Sanskrit, *ravi dhva ra rAya / vaNTh*, Ravi, royal gold emblem / going alone.

□ -----H-1930A

H-1930B-----



ra-vi-dhva-ma₁-ku-an Sanskrit, *ravi dhva ma ku*, Ravi's emblem, a divine little one.

□ -----M-200a



ra-vi-dra-an-naa₁-rya

Sanskrit, *ravi dAru narya*, Ravi, mighty pine tree.

□ -----M-101a

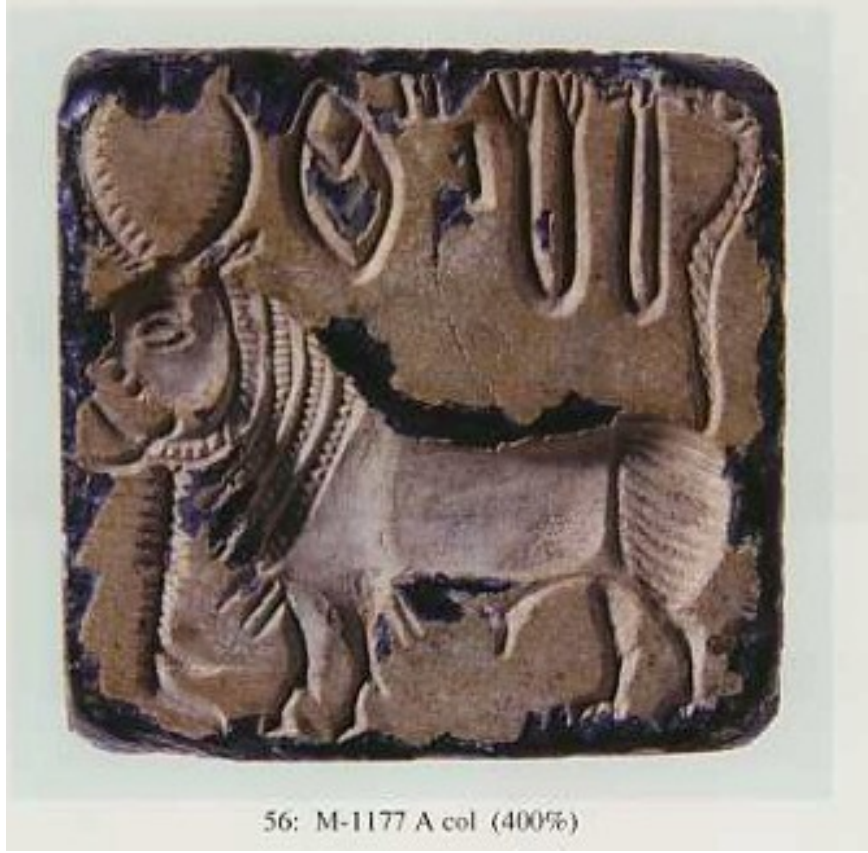


ra-vi-eka-sur-sh-yama Sanskrit, *ravi eka surasama*, Prince Ravi, equal to the gods.

□ -----M-1957a bis



ra-vi-eka-ndra-an Sanskrit, *ravi eka indra*, Ravi-Vishnu-Indra. (Narasimha figure)
M-1177A-----



ra-vi-ha-ak-ha-ma₁-an-ashrya Sanskrit, *ravi AkA manas zrI*, Ravi loves splendid
□ -----M-1107a intellect.



ra-vi-ha-ak-ha-an-a₁

Sanskrit, *ravi AkA*, Ravi loves.

□ -----H-1030a



ra-vi-he-an-[ka]

Sanskrit, *ravi aGka*, Ravi curve.

□ ----M-653a



□ ---- M-1778a



ra-vi-he-ash-[shi]

Sanskrit, *ravi ASi*, Ravi, the one like Shiva.

M-897A-----



□ ----M-934a



ra-vi-he-bi-rya-an

Prakrit, *ravi biren*, Ravi, the lord of warriors.

M-1343A-----



ra-vi-he-devendra-an

Sanskrit, *ravi devendra*, Ravi, the chief of gods.

□ -----H-478a



ravi-he-ma₁-[]

Sanskrit, *ravi hema*, Ravi gold.

□ -----M-703a



ra-vi-he-ma₁-ni

Sanskrit, *ravi maNi*, Ravi, the jewel.

□ -----M-1842a

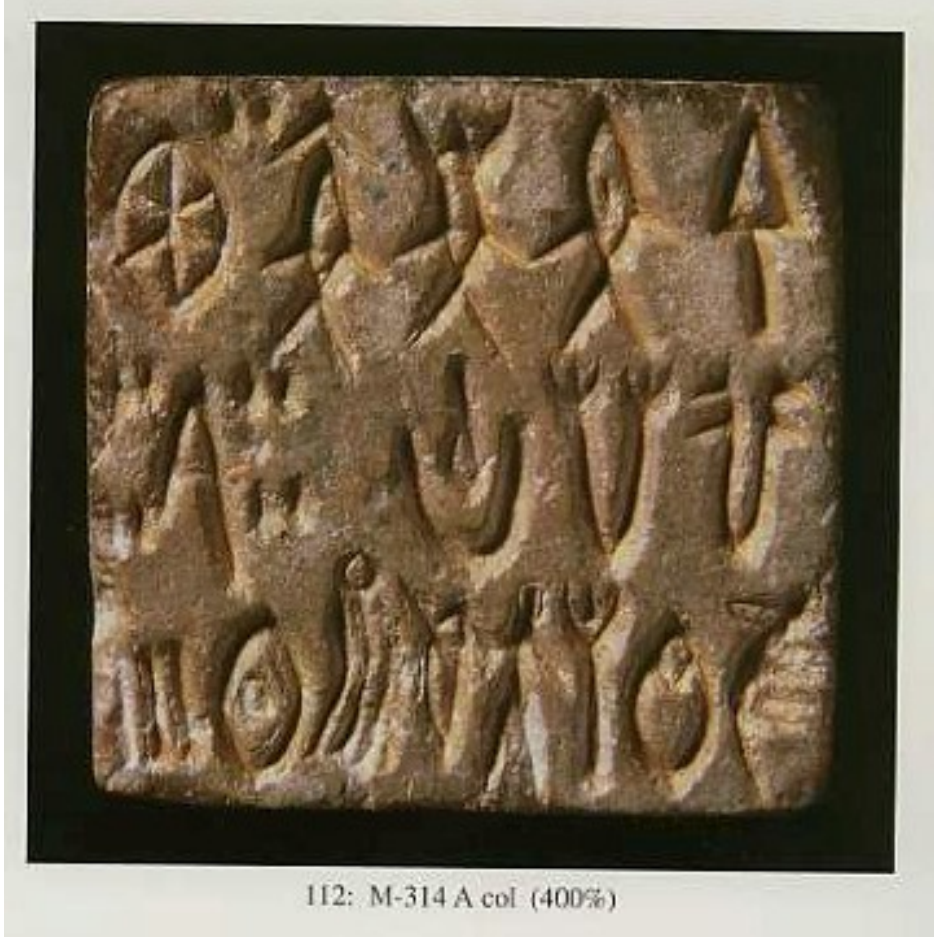


ra-vi-he-ma₁-ma₁-ni / sur-na₂-ndra-an / va-tha₂-la-dha-a₁-rya-ra-[]

ravi hema maNi / zUrNandra / vAtala Da Arya ra []

Ravi, gold gem / firm chief / stormy Shiva, golden noble []

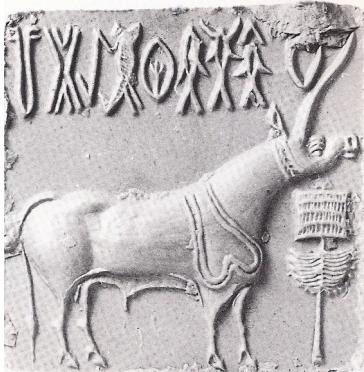
M-314A-----



ra-vi-he-ma₁-ma₁-ash-kan-o-ka-an Sanskrit, *ravi hema mAs kanaka*,

□ -----H-12a

Gold Ravi, gold moon.



ra-vi-he-na₂-ja-ash-shi

□ -----M-1693a

Sanskrit, *ravi naja ASi*, Ravi, the gift of Shiva.



M-1693 a

ra-vi-he-na₁-ash

□ -----H-1050a

Sanskrit, *ravi na AS*, Ravi, the gift of Shiva.



H-1050 a

ra-vi-he-ndra-an

□ -----M-47a

Sanskrit, *ravi indra*, Ravi the chief.



M-47 a

ra-vi-selv-an

Sanskrit, *ravi selva*, Ravi son.

H-42A----

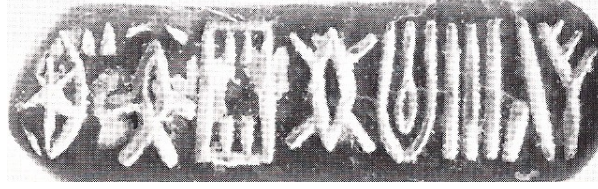
M-788A--



M-788 A

ra-vi-he-th-u-na₂-ja-ta-rya Sanskrit, *ravi tUNaja tAra*, Ravi, the savior having an arrow quiver.

H-149A-----



ra-vi-ja-[yama]
Kalibangan 12A-----

Sanskrit, *ravi jaya ma*, Ravi, victory to the divine.



ra-vi-ja-ja

Sanskrit, *ravi jaja*, Ravi, warrior.

□ -----M-1658a (etched bead)



ra-vi-ja-ja-ma₁-an-a₁
Chanhujodaro 5A----

Sanskrit, *ravi jaja mAna*, Ravi, image of a warrior.



ra-vi-ja-ja-ma₁-yama Sanskrit, *ravi jaja ma yama*, Ravi, warrior, divine guide.

□ -----H-514a



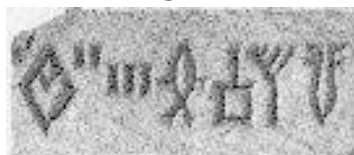
ra-vi-ja-ja-rya
M-872A----

Sanskrit, *ravi jaja Arya*, Ravi, noble warrior.



ra-vi-ja-ma₁-bi-rya-an

Prakrit, *ravi jama biren*, Ravi, guide, lord of warriors.
H-134A-----



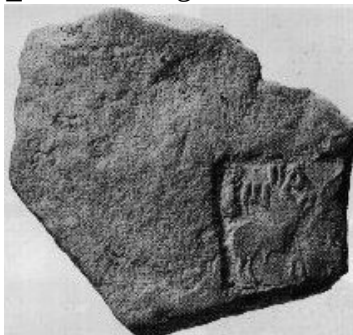
ra-vi-ja-ma₁-ndra-yama
□ -----H-1043a

Sanskrit, *ravi jinendra yama*, Ravi, guide of Jain saints.



ra-vi-ja-rya Sanskrit, *ravi jAra*, Ravi, lover.

□ ----Kalibangan 82A



M-177A---



H-407A----



H-407 A

H-1680A--

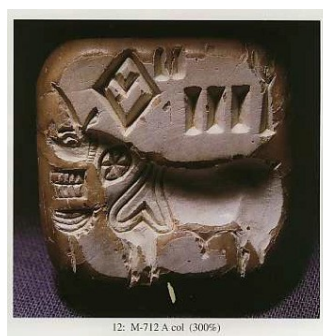


H-1680 A

□ -----M-32a

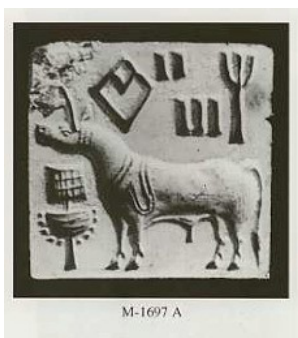


M-712A--



12. M-712 A col (300%)

M-1697A---



M-1697 A

□ ----M-1729a



M-1729 a

□ ----M-1806a



M-1806 a

Nausharo 7A



Ng-7 A

ra-vi-ja-tha₁-na₂-kan-an Sanskrit, *ravi jAta nAkin*, Ravi, born a god.
 □ -----M-72a



ra-vi-ja-va-ku-an Sanskrit, *ravi java ku*, Ravi, swift little one.
 □ -----H-1045a



ra-vi-ja-vi-rya Sanskrit, *ravija vIrya*, heroism associated with Ravi.
 □ -----M-1833a



ra-vi-kam /-ra

Sanskrit, *ravi kamra*, lovely Ravi.

□ -----M-1126a



ra-vi-kam-deva-an

Sanskrit, *ravi kAma deva*, Ravi, desired god.

M-1139A-----



ra-vi-kan-o-ka-an

Sanskrit, *ravi kanaka*, Ravi gold.

□ -----M-1206e



M-816A-----



ra-vi-ku-ak-ku-an-a₁

□ -----H-45a



Sanskrit, *ravi kavaca*, mountain shield.

H-658A-- **ra-vi-ku[]**



□ ---- M-701a **ra-vi-ku-ak[]**



ra-vi-ku-bi-rya-yama

Sanskrit, *ravi ku brahma*, Ravi, little priest.

□ -----M-834a



ra-vi-ku-ku-tha₂

Sanskrit, *ravi kukkuTa*, Ravi firebrand.

□ -----M-1137A



M-205A-----



ra-vi-ma₁-[] / ra-dha-ka

Sanskrit, *ravi ma [] / rAdhaka*, divine Ravi, bountiful.

□ ----M-1189a



ra-vi-ma₁-[] Sanskrit, *ravi ma*, divine Ravi.

H-15A---



□ ----H-273a



□ -M1860a bis



H-484A-----



ra-vi-ma₁-a₂-ndra-an Sanskrit, *ravi mandra*, Ravi, divine chief.

□ -----M-1670a



ra-vi-ma₁-da-va-an Sanskrit, *ravi ma dava*, Ravi, divine fire.

M-1152A-----



H-1048A-----



ra-vi-ma₁-da-va-an

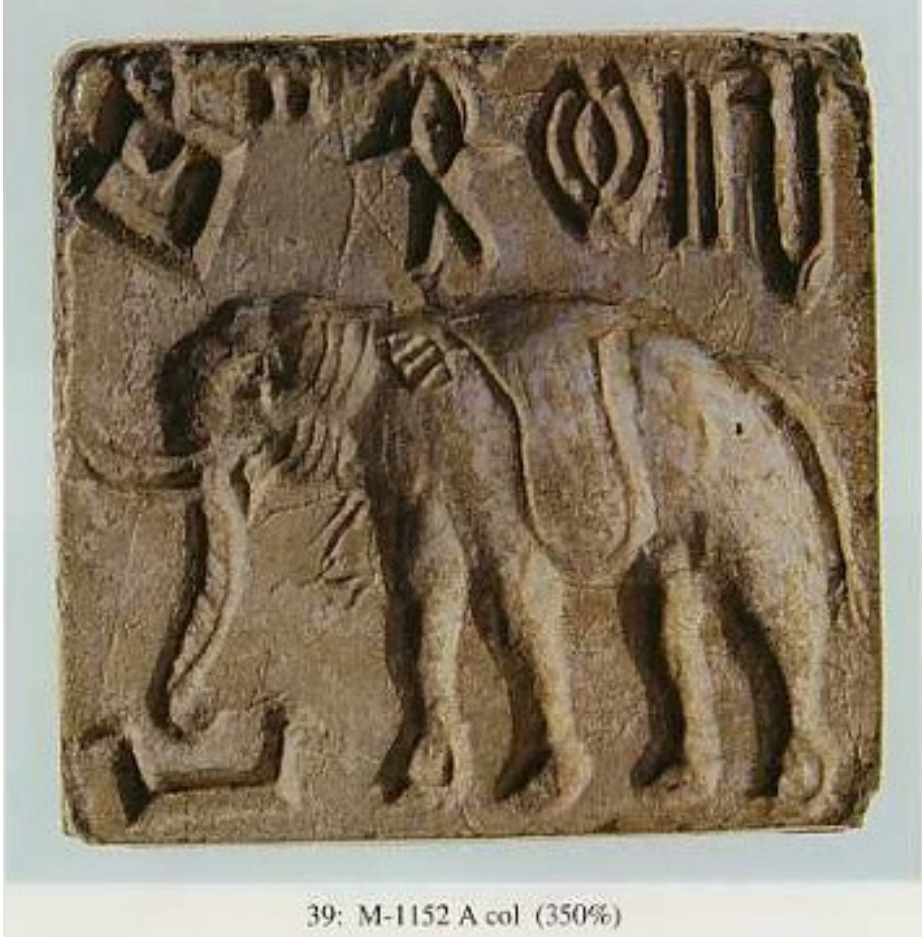
Sanskrit, *ravi ma dava*, Ravi, divine fire.

□ ----- M-453A



30: M-453 A col (500%)

M-1152A-----



39: M-1152 A col (350%)

ra-vi-ma₁-de-ru Sanskrit, *ravi maderu*, praiseworthy Ravi.

□ -----M-285a

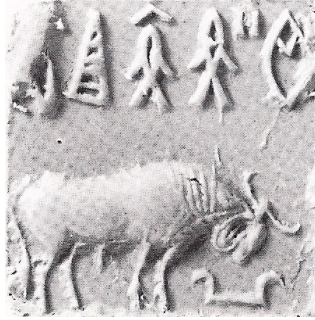


ra-vi-ma₁-devendra-an Sanskrit, *ravi ma devendra*, Ravi, divine chief of the gods.
M-706A-----



ra-vi-ma₁-he-naa₁-an Sanskrit, *ravi mahIna*, Ravi, king.

□ -----M-246A



ra-vi-ma₁-he-na₂-ja-ni Sanskrit, *ravi mahIna jAnI*, King Ravi's mother.
M-1226a-----



ra-vi-ma₁-ja-ja-ndra-an Sanskrit, *ravi ma jajandra*, Ravi, divine warrior chief.



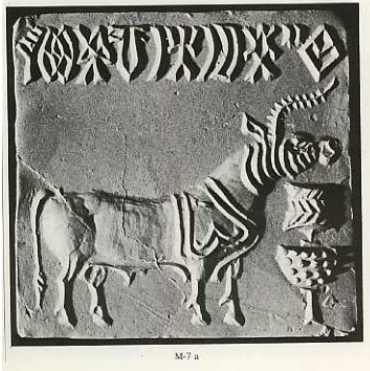
ra-vi-ma₁-ak-an Sanskrit, *ravi makha*, Ravi blessed.

□ -----M-1960a



ra-vi-ma₁-ku-ak-ku-an-tha₁-dasha-rya Sanskrit, *ravi ma kavaca anta dasra*, Ravi divine shield, handsome wonder-worker.

□ -----M-7a



ra-vi-ma₁-ku-an Sanskrit, *ravi ma ku*, Ravi, divine little one.

□ ---- H-1100A



ra-vi-ma₁-ku-an

 Sanskrit, *ravi ma ku*, Ravi, divine little one.

□ ---M-1166a



□ -----H-697A



ra-vi-ma₁-ma₁-ak-an

 Sanskrit, *ravi mamaka / karma*, Ravi my / action.

□ -----M-79a



ra-vi-ma₁-ma₁-ku-an

 Sanskrit, *ravi mama ku*, Ravi, my little one.

□ -----H-1042a



ra-vi-ma₁-am-an

 Sanskrit, *ravi mama*, Ravi expert, or my Ravi.

□ -----M-1115a



ra-vi-ma₁-ma₁-na₂-ja-ni Sanskrit, *ravi ma mAnajAnI*, mother of Ravi's divine image.
M-868A-----



ra-vi-ma₁-ma₁-na₂-ja-va-vahi-ku-an Sanskrit, *ravi ma mAnaja vivAhi ku*, divine Ravi, resembling a carried-off little one.

□ -----M-677a



ra-vi-ma₁-ma₁-ni Sanskrit, *ravi ma maNi*, Ravi, divine jewel.

□ -----H-231A



□ -----H-85A



ra-vi-ma₁-ma₁-ash Sanskrit, *ravi ma mAs*, Ravi, divine moon.

□ ---H-609a



ra-vi-ma₁-ma₁-vah-an

Sanskrit, *ravi mama vahana*, Ravi, my vessel.

□ -----M-651a



ra-vi-ma₁-an

Sanskrit, *ravi ma*, divine Ravi.

□ -----Lothal 41a



ra-vi-ma₁-naa₁-nu-an

Sanskrit, *ravi ma Na nava*, divine Ravi, new knowledge.

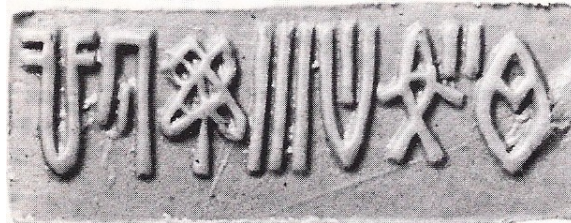
□ -----M-1726a



ra-vi-ma₁-na₂-ja-nga-pa-an

Sanskrit, *ravi mAnaja Ga pa*, Ravi, resembling ruler Shiva.

□ -----H-137a



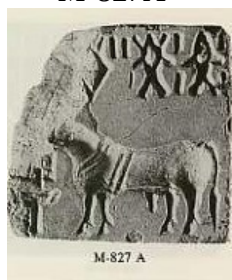
ra-vi-ma₁-na₂-ja-ash-shi Sanskrit, *ravi mAnaja ASi*, Ravi, resembling Shiva.

□ -----M-1299a



ra-vi-ma₁-na₁-ma₁-na₁ Sanskrit, *ravi ma namana*, divine Ravi, greetings.

M-827A-----



ra-vi-ma₁-na₁-sh-na₁ Sanskrit, *ravi manas Na*, Ravi, gift of imagination.

□ -----M-794a



ra-vi-ma₁-ni Sanskrit, *ravi maNi*, Ravi jewel.

M-1148A--



M-259A--



□ -----M-1109a



ra-vi-ma₁-ni-kam Sanskrit, *ravi mANika*, Ravi ruby.

□ -----M-1709a



M-1709 a

ra-vi-ma₁-ni-ni-ndra-an Sanskrit, *ravi ma ninindra*, divine Ravi, chief sacrificer.

□ -----M-1753a



M-1753 a

ra-vi-ma₁-pri-an Sanskrit, *ravi ma pri*, divine Ravi, protector.

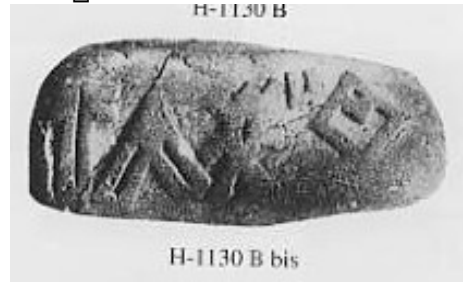
M-289A-



40: M-289 A col (400%)

ra-vi-ma₁-selv-an Sanskrit, *ravi ma selva*, Ravi, divine son.

□ -----H-1130B bis



ra-vi-ma₁-ash-an Sanskrit, *ravi mAs*, Ravi moon.

Lothal 83A-



Jhukar 2a



□ -----Unknown 5A



ra-vi-ma₁-ash-shi Sanskrit, *ravi mAsi*, Ravi, like the moon.

□ -----Lothal 89a



H-459A-



□ -----M-42a



ra-vi-ma₁-th-an Sanskrit, *ravi mAtha*, Ravi road or river.

H-51A----



□ ----6112



ra-vi-ma₁-vah-an-[] Sanskrit, *ravi ma vAhana*, divine Ravi riding.
M-1136A----



ra-vi-ma₁-va-ma₁-sh-an Sanskrit, *ravi ma vAma Sa*, divine Ravi, noble teacher.
□ -----M-1706a

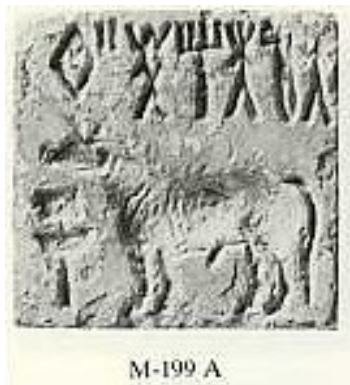


ra-vi-ma₁-yo-ak-an Sanskrit, *ravi mayUkha*, Ravi, brightness.
M-144A-----



ra-vi-ma₁-yo-ak-an-a₁ Sanskrit, *ravi mayUkhana*, Ravi, brightness, a girl's name.

M-199A---



□ ----- M-1746a



ra-vi-na₁-ma₁-na₁

Sanskrit, *ravi namana*, Ravi, greetings.

M-110A-----



□ --Kalibangan 33a



M-225a-



ra-vi-na₁-ru-na₁

Sanskrit, *ravi naruNa*, Ravi, leader.

□ -----M-1850a bis



ra-vi-na₂-ja-ni

Sanskrit, *ravi na jAnI*, mother of Ravi's gift.

M-781A----



ra-vi-na₂-ja-sau-bra-an Sanskrit, *ravi naja saubhArin*, Ravi, gift born of a soma-bearer.

□ -----H-383a



ra-vi-na₂-kan-an Sanskrit, *ravi nAkin*, Ravi, a god.

M-785A----



ra-vi-na₂-kan-an-a₁

□ ----M-100a



ra-vi-na₂-ri-an Sanskrit, *ravi narya*, Ravi, powerful.

H-1076A-----



□ -----H-1076a



ra-vi-naa₁-nda-dhu-vahi-ndra-an Sanskrit, *ravi nanda dhuvahi indra*, Ravi's son, dark bearer chief.

M-245A-----



ra-vi-naa₁-nda-an Sanskrit, *ravi nanda*, Ravi's son.

□ -----M-1318a



□ -----M-58a



ra-vi-naa₁-ndra-an Sanskrit, *ravi na indra*, Ravi, war chief.

□ -----M-14a



ra-vi-naa₁-nu-an Sanskrit, *ravi na nu*, Ravi, war weapon.

□ -----H-612f



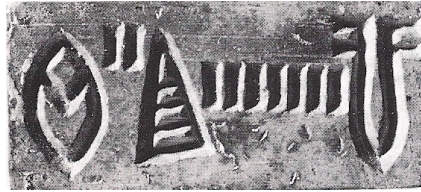
ra-vi-naa₁-nu-ndra-an Sanskrit, *ravi na nu indra*, Ravi, chief war weapon.

□ -----H-13a



ra-vi-naa₁-sau-an
Sanskrit, *ravi na sau*, Ravi, soma gift.

M-362a-----



ra-vi-ndra-kan-o-na₂-bi Sanskrit, *ravi indra kanA nAbhi*, chief Ravi's Kshatriya girl.

□ -----Lothal 11a



ra-vi-ndra-an
Sanskrit, *ravi indra*, chief Ravi.

□ -----M-1177a



M-1177 a

ra-vi-nga-an
Sanskrit, *ravi Ga*, Ravi-Shiva.

□ -----M-1830a



M-1830 a

ra-vi-ni-ni-anSanskrit, *ravi ninI*, Ravi, sacrificer.

□ -----M-327a

**ra-vi-ni-ni-yo-ma₁-ni**Sanskrit, *ravi ninI yamaNi*, wife of Ravi, sacrificer-guide.

□ -----M-650a

**ra-vi-pra-an**Sanskrit, *ravi prANa*, Ravi, life.

□ -----M-1088a



H-1667A-

**ra-vi-pri-an**Sanskrit, *ravi pri*, Ravi, protector.

□ -----M-963a



□ -----M-1755a



ra-vi-pri-an-a₁ Sanskrit, *ravi priana*, Ravi protector, a girl's name.

□ -----M-15a



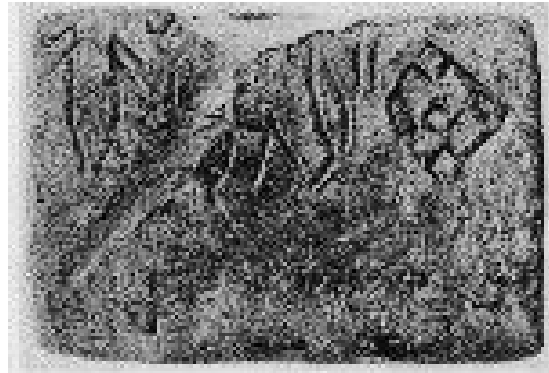
ra-vi-pri-li-an Sanskrit, *ravi pri li*, Ravi, protector of equality.

□ -----M-1268a



ra-vi-pri-ndra-an Sanskrit, *ravi prindra*, Ravi, chief protector.

□ -----Lothal 95A



ra-vi-pri-ndra-an-eka-deva Sanskrit, *ravi prindra ekadeva*, Ravi, chief protector, only god.

□ -----M-1267a



ra-vi-pri-yo-ak-an

Sanskrit, *ravi priyaka*, Ravi bee.

□ -----M-595a



ra-vi-pri-yama

Sanskrit, *ravi pri yama*, Ravi protector guide.

□ -----M-1880a bis



M-1880 a bis

ra-vi-pu-rya-na₁

Sanskrit, *ravi pUryANa*, Ravi, leading to the fort.

M-316a-----



M-316 a

ra-vi-ra-bi-de-la

Sanskrit, *ravi ra biDala*, Ravi, golden cat. A golden cat, Raja Khiring, is worshipped by the Kachari Himalayan tribe of east India.

□ -----H-506a



H-506 a

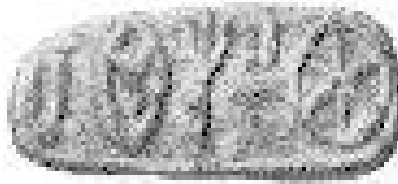
ra-vi-ra-rya
Sanskrit, *ravi ra Arya*, Ravi, golden noble.

M-918A-----



ra-vi-rya-ra-an
Sanskrit, *ravi rI ra*, Ravi, gold lover.

□ ----Kalibangan 78A



ra-vi-sau-an
Sanskrit, *ravi sau*, Ravi-Soma.

□ ----Lothal 161A



□ -----Lothal 84a



□ -----Lothal 166A



□ -----M-895a



ra-vi-sau-bra-da-va-an

Sanskrit, *ravi saubhArin dava*, Ravi, fire bearing soma.

□ -----M-776a



ra-vi-sau-bra-an

Sanskrit, *ravi saubhArin*, Ravi, soma-bearer.

□ ----M-1138a



□ -----M-1708a



ra-vi-sau-ma₂-an

Sanskrit, *ravi soma*, Ravi-Soma.

ra-vi-sau-ma₂-ni, like Ravi-Soma.

□ -----M-728a



□ ----- H-1966A



ra-vi-sau-ma₂-an-ka

Sanskrit, *ravi sau maGkha*, Ravi-Soma royal bard.
M-792A-----



ra-vi-sau-ndra-an

Sanskrit, *ravi sau indra*, chief Ravi-Soma.

□ ----M-1711a bis



ra-vi-Selv-ndra-an

Sanskrit, *ravi Selva indra*, chief Ravi's son.

□ -----M-1704a



ra-vi-sh-[]
M-1297A----

Sanskrit, *ravi Iz*, Lord Ravi.



ra-vi-sh-ash-rya-ma₁-ma₁-bi-rya-an Prakrit, *ravi Iz zrI mama biren*, splendid Lord Ravi, expert lord of warriors.

□ -----M-900a



ra-vi-sh-bi-rya-an Prakrit, *ravi Iz biren*, Lord Ravi, lord of warriors.
M-1306A-----



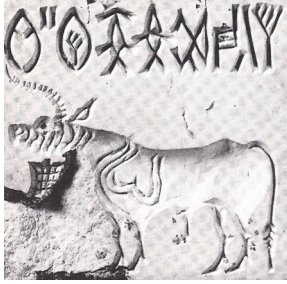
ra-vi-sh-da-na₁ Sanskrit, *ravi Iz dAna*, Lord Ravi donation.
□ -----H-410a



ra-vi-sh-deva-ma₁-va-ra-an / ba-bhru Sanskrit, *ravi Iz deva ma vara / babhru*, Lord Ravi, best divine god / red-brown.
Dholavira-----



ra-vi-sh-he-ma₁-ash-shi-ta-rya Sanskrit, *ravi Iz mAsi tAra*, Lord Ravi, the moon-like savior.
H-21A-----



ra-vi-sh-he-ni Sanskrit, *ravi Iz nI*, Lord Ravi the leader.
Chanhujodaro 4A-->



ra-vi-sh-ja-ku-an Sanskrit, *ravi Iz ja ku*, little one born of Lord Ravi.
□ -----M-384a



ra-vi-sh-kan-vahi-ni Sanskrit, *ravi Iz kan vAhi nI*, sweet Lord Ravi river.
Lothal 92A-----



ra-vi-sh-ma₁-dasha-rya Sanskrit, *ravi Iz ma dasra*, divine Lord Ravi, working wonders.
□ -----M-166a



ra-vi-sh-ma₁-devendra-an Sanskrit, *ravi Iz ma devendra*, Lord Ravi, divine chief of gods.

H-135A-----

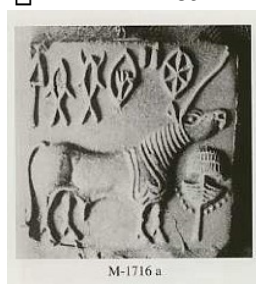


ra-vi-sh-ma₁-ma₁-ni Sanskrit, *ravi Iz ma maNi*, Lord Ravi, divine jewel.

□ -----M-819a



□ ----M-1716a



ra-vi-sh-ma₁-na₂-ja-devendra-an Sanskrit, *ravi Iz mAnaja devendra*, Lord Ravi, resembling the chief of the gods.

M-118A-----



ra-vi-sh-ma₁-na₂-ja-ni Sanskrit, *ravi Iz mAna jAnI*, Lord Ravi, like his mother.

H-388A-



ra-vi-sh-ma₁-ni

Sanskrit, *ravi Iz maNi*, Lord Ravi, jewel.

□ -----H-501a



ra-vi-sh-na₂-dhu-[]

Sanskrit, *ravi Iz nadu*, Lord Ravi's nation.
M-656A-----



ra-vi-sh-na₁-he-[na₁]

Sanskrit, *ravi Iz na hIna*, Lord Ravi, high-born.

□ -----H-405a



ra-vi-sh-nya-dhu-rya

Sanskrit, *ravi Iz na dhurya*, Lord Ravi, war leader.

□ ---- M-1955a



ra-vi-sh-rya-tha₂ Sanskrit, *ravi zrI tha*, splendid Ravi, protector.

□ -----M-77a



M-77 a

ra-vi-sh-u-ma₁-na₂-ja-ni Sanskrit, *ravi Iz u mAnajAnI*, Lord Ravi-Shiva, like his mother.

H-649A-----



□ ---- H-649a



H-649 a

ra-vi-sh-va-ma₁-na₁-he-na₁-tha₁-aksha-a₂ Sanskrit, *ravi Iz vAma na hIna tha akSa*, noble high-born Lord Ravi, protector soul.

□ -----M-726a



M-726 a

ra-vi-shu-sh-ma₁-na₂-ja-ni Sanskrit, *ravi zUS mAnajAnI*, Ravi, procreated like his mother.

M-117A-----



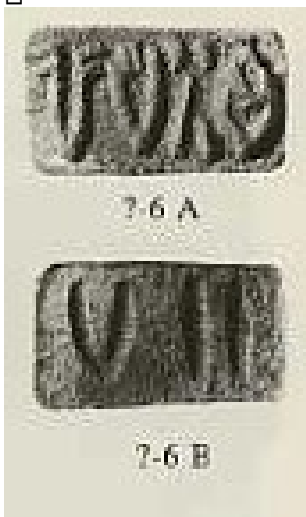
ra-vi-sur-sh-yama Sanskrit, *ravi surasama*, Ravi, equal to the gods.

□ -----H-1788A



ra-vi-ta-in-an Sanskrit, *ravi ta ina*, Ravi, warrior king.

□ --Unknown 6A

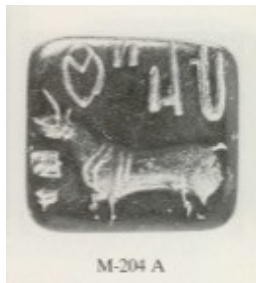


ra-vi-ta-an or **ra-vi-ta-a₂-a₁-an** Sanskrit, *ravi ta*, Ravi, warrior.

M-164A---



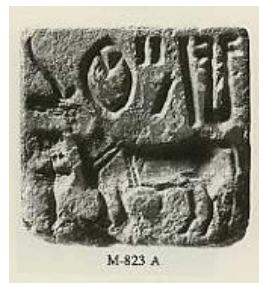
M-204A-



□ -----M-717a



M-823A----



ra-vi-ta-an-na₁-ma₁-a₂ Sanskrit, *ravi ta nama*, salutations, Ravi warrior.
M-309A-----



ra-vi-ta-rya

Sanskrit, *ravi tAra*, Ravi, savior.
M-408A-----



ra-vi-ta-yama

Sanskrit, *ravi ta yama*, Ravi, warrior guide.
□ -----M-783a



ra-vi-ta-a₂-a₁-an Sanskrit, *ravi ta*, Ravi, warrior.

□ -----H-1864A



ra-vi-tha₁-a₁-y Sanskrit, *ravi tha aya*, Ravi, lucky protector.

□ -----M-142a



ra-vi-tha₂ Sanskrit, *ravi tha*, Ravi, mountain.

□ ----Lothal 57A



ra-vi-tha₂-tha₂-an-a₁ Sanskrit, *ravi tAta*, Ravi, daddy.

□ -----M-853a



ra-vi-th-dhu Sanskrit, *ravi tha dhva*, Ravi, banner protector.
H-380A (top down)



ra-vi-tri-dasha-pri-ak-an Sanskrit, *ravi tridaza priyaka*, Ravi, protector of the thirty (Hindu gods).

□ -----M-116a



ra-vi-tri-ku-vi-vi-an Sanskrit, *ravi trikakubh*, Ravi-Indra.
□ ----M-1721a



ra-vi-trik-yama
Sanskrit, *ravi trika yama*, Ravi, triple guide.

□ ---M--795a



ra-vi-va-[]
Sanskrit, *ravi vA*, similar to Ravi.

□ ---H-507a



H-1681A--



ra-vi-va-bo-an
Sanskrit, *ravi vibhU*, Ravi eternal.

H-140A----



ra-vi-va-dhu-ak-ndra-an Sanskrit, *ravi Dhauk indra*, Ravi approaches Indra.

□ -----M-1737a



[ra]-vi-vah-ak-an Sanskrit, *ravi vAhika*, mountain carrier.

□ -----H-476a



ra-vi-vahi-rya Sanskrit, *ravi vAhi rI*, Ravi, bearing gold.

□ -----M-1961a bis



ra-vi-vah-na₂-dha/bo-ma₂ Sanskrit, *ravi vAhana da / bhauma*, Ravi bearing a gift / grain.

□ ---M-258a (boustrophedon)



ra-vi-va-ka-rNa-an-eka-de Sanskrit, *ravi vA karNa ekadA*, Ravi, like Karna (his son), once upon a time.

□ -----M-21a



ra-vi-va-ma₁-[] Sanskrit, *ravi vAma*, noble Ravi.

H-18A-----



H-640A--



ra-vi-va-ma₁-bra-[] Sanskrit, *ravi vAma bhAriṇ*, Ravi, noble carrier.

□ -----M-1788a



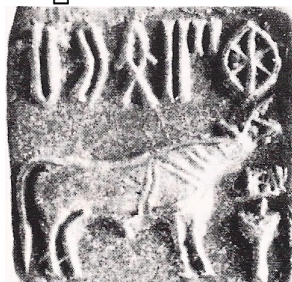
ra-vi-va-ma₁-he-ri-nda-an Sanskrit, *ravi vAma vRnda*, the chorus of noble Ravi.

□ -----M-723a



ra-vi-va-ma₁-ku-an Sanskrit, *ravi vAma ku*, Ravi, noble little one.

□ -----M-174a



□ -----M-720a



ra-vi-va-ma₁-ma₁-bra-an Sanskrit, *ravi vAma ma bhArin*, noble Ravi, divine bearer.

□ -----M-722a



ra-vi-va-ma₁-ma₁-ak-an Sanskrit, *ravi vAma makha*, blessed noble Ravi.

□ -----M-375A



ra-vi-va-ma₁-ma₁-an Sanskrit, *ravi vAma ma*, noble divine Ravi.

□ ---Chanhujodaro 10a



ra-vi-va-ma₁-ma₁-shu-yama Sanskrit, *ravi vAma mAs suyama*, noble Ravi, moon deity.

□ -----M-1728a bis



ra-vi-va-ma₁-am-ndra-an Sanskrit, *ravi vAma Amandra*, noble Ravi, muttering as thunder.

□ -----M-221a



ra-vi-va-ma₁-na₁-ma₁-na₁ Sanskrit, *ravi vAma namana*, noble Ravi, greetings.
H-444A-----



ra-vi-va-ma₁-ni

Sanskrit, *ravi vA maNi*, Ravi, like a jewel.

□ -----M-1044a



ra-vi-va-ma₁-an-ra-tri-deva Sanskrit, *ravi vAma ratri deva*, noble Ravi, night god.
M-1763a-----



ra-vi-va-vahi-bi-rya-an Prakrit, *ravi vivahi biren*, Ravi, married lord of warriors.

□ -----H-597c



□ -----H-597a



ra-vi-va-vahi-yo-ak-an Sanskrit, *ravi vaivAhika*, Ravi, wedding.

□ -----M-1045a



ra-vi-vi-ku-bra-an

Sanskrit, *ravi vikubhArin*, Ravi, borne by Indra.

□ -----H-472a



ra-vi-vi-shi-rya

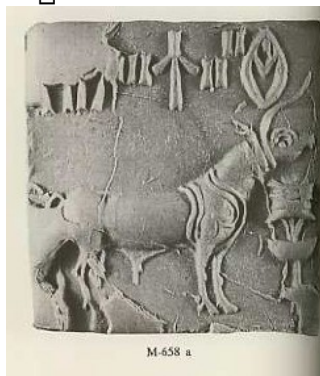
Sanskrit, *ravi vizIrya*, Ravi, to be dissolved.

□ ----M-803a



ra-vi-vi-vahi-ja-[] Sanskrit, *ravi vivahija*, Ravi, associated with marriage.

□ -----M-658a



ra-vi-vi-vi-ma₁-an-a₁ Sanskrit, *ravi vi vimAna*, Ravi, without an aircraft.

M-260A-----



ra-vi-yo-ak-an Sanskrit, *ravi yuga*, Ravi's race of men.

M-1959A----



□ ---M-1878a



□ M-727a



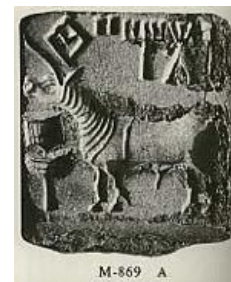
□ ---M-839a



M-850A----



M-869A--

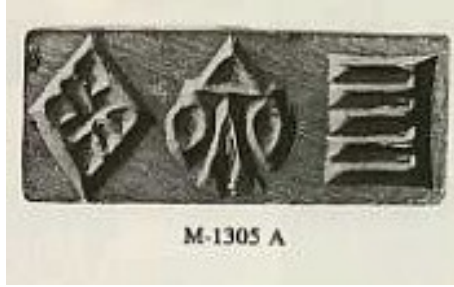


ra-vi-yo-ma₁-na₂-ja-ni Sanskrit, *ravi yu mAna jAnI*, Ravi moving, like his mother.
M-1696A bis-----



ra-yama-y Sanskrit, *ra yamai*, like a golden guide.

M-1305A-----



M-874A--



ri, vR

𑀢
611



𑀢
Rho

Related signs: Greek rho

Proto-Sinaitic resh

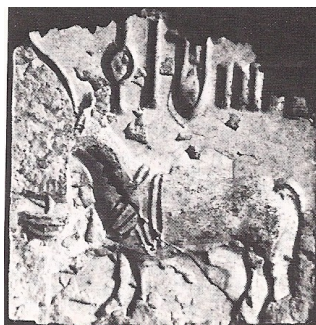
𐤃

Carolinean ru ^{ru} ri _{ri}

ri-an-ja-[]

M-125A-----

Sanskrit, *rI ja []*, golden one having [].



ri-an-dasha-rya

Sanskrit, *rI dasra*, golden wonder-worker.

M-1889A-----



ri-an-tri-dasha-an

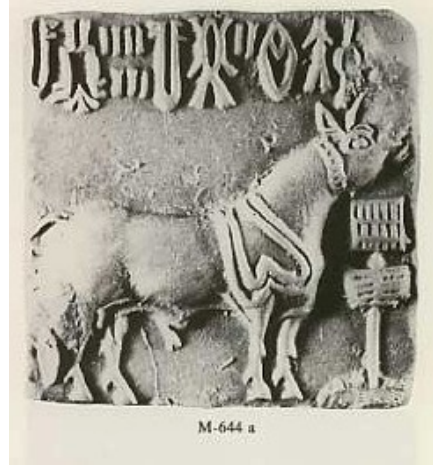
H-1711A-----

Sanskrit, *rI tridaza*, golden one of the thirty (Hindu gods).



ri-a₁-ra-vi-ma₁-an-sau-bra-an Sanskrit, *rI ravi ma saubhArin*, gold Ravi, divine soma-bearer.

□ -----M-644a



ri-ba-de-la Sanskrit, *rI biDAla*, golden cat.
H-162A-----



ri-dha-sh-na₁-vi-ma₁-bi-rya-an Prakrit, *Rddha sena avi ma biren*, divine lord of warriors, Rddhasena (abundant army).

□ ----M-12a



ri-kan-ra-na₁-eka

Sanskrit, *rI kaNa raNa ka*, gold flake, king's delight.

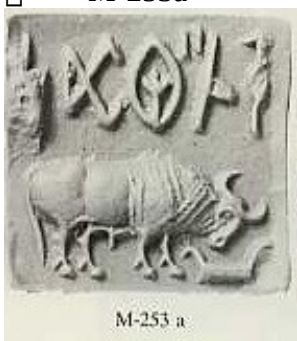
□ -----M1a



ri-na₁-vi-sh-ash-shi

Sanskrit, *rI na viSAsyi*, like a gold serpent gift.

□ -----M-253a



M-253 a

rin-nda-an

Sanskrit, *vRnda*, group, flock, all.

□ -----M-1820a



M-1820 a

ri-nda-ndra-an

Sanskrit, *vRnda indra*, group chief.

M-1773A----

□ ---M-1773a



M-1773 A (100%)



M-1773 a (100%)

ri-nda-yama

Sanskrit, *vRnda yama*, group guide.
Allahdino 5A--



ri-nu-an-ri-vahi-ni
M-1272A-----

Sanskrit, *rI navana*, *rI vAhinI*, gold laudation, gold river.



ri-ra-an-va-[ma₁] / dh-[]

Sanskrit, *rI ra vAma*, noble golden love.
M-663a



ri-rya-aksha-eka-ra-ra

Sanskrit, *rIrI akSaka*, *rora*, belonging to Brass Eye, laborer.

□ -----M-2121A (inscribed copper ax)



ri-rya-eka-a₂-a₁-nu-nu

Sanskrit, *rIrIka anUna*, yellow brass, superior.

□ -----M-981a

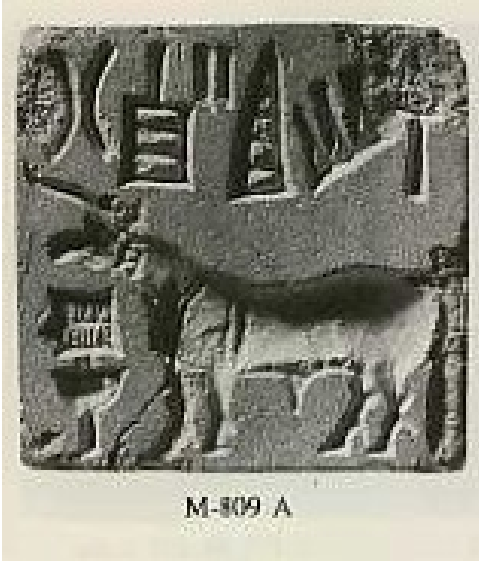


M-981 a

rma






906
13

rma-bi-vi-naa₁-nda-[rya] Prakrit, *ArAma abi vanAntara*, lord of a grove in the interior of a forest.
M-809A-----



rma-an-ma₁-kan-o-ka-an Sanskrit, *ArAma kanaka*, sandalwood grove.
M-1691a-----



RNa     

RNa-an-he-ma₁-ma₁-ni Sanskrit, *RNa hema maNi*, loan of a gold jewel.

M-129A-----



RNa-chi-vi-ma₁-ni, Sanskrit, *RNa ci dvi maNi*, loan of two hoarded jewels.

M-308A-----



This pictorial shows Skanda contending with two tigerish Asuras.

RNA-dhu-vi-sh-na₂-ja-ndra-an

□ -----M-44a

Sanskrit, *RNada viSNUja indra*, chief who paid a debt associated with Vishnu.



RNA-kan-an-kar

Sanskrit, *RNaka nagara*, city of a loan.

□ -----M-954a



RNA-ku-vi-ja-ja-an

Chanhuji-daro 3A-->

Sanskrit, *RNA ku dvijaja*, little loan associated with a Brahmin.



RNA-la-vi-ja-rya

Sanskrit, *RNA la vijara*, debt to Indra, not growing old.

H-1706A---



RNA-an-na₁-he-na₁-tha₂-ja Sanskrit, *RNA na hIna thaja*, debt or loan associated with a high-born protector.

□ -----M-139a

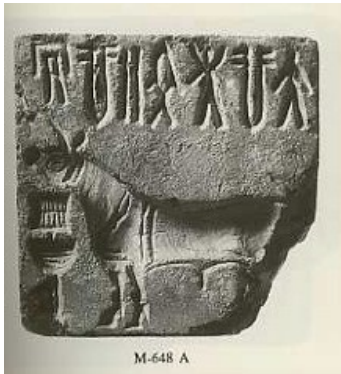


RNA-ta-ma₁-kan-ma₁ / trik-ndra-an Sanskrit, *RNA tama kAma / trikindra*, loan to Most-Desired-Love, triple chief.

□ -----M-1841a



RNA-an-va-ma₁-ak-an-a₁ Sanskrit, *RNA vAmaka*, duty of a noble, (a girl's name).
M-648A-----

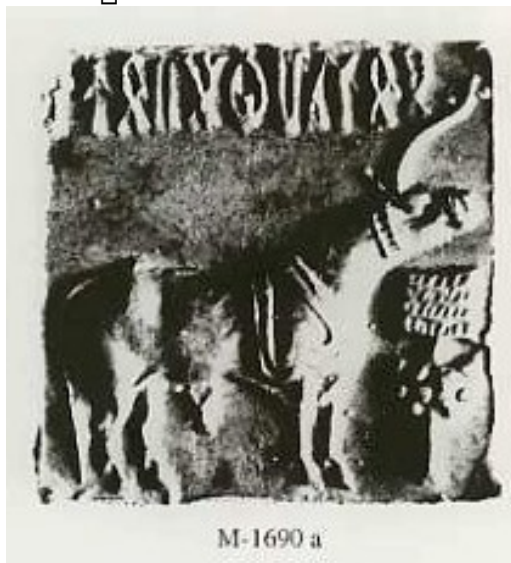


Rta 277 279 726

Related to Sanskrit *Rta*, order, rule, truth.

Rta-ma₁-ak-an-sh-ma₁-va-ma₁-vahi-[ni] Sanskrit, *Rta makha sma vAma vAhi*, Blessed rule of the always noble army.

□ -----M-1690a



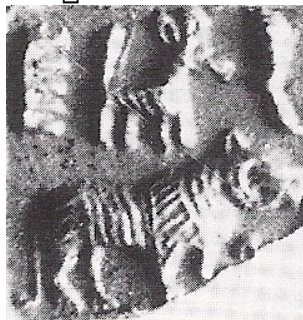
Rta-an-naa₁-nda Sanskrit, *Rta nanda*, honest son.

□ -----M-1864a



Rta-nya-y Sanskrit, *Rta nyAya*, rule of justice.

□ -----M-290a



ru


In Sanskrit the word *ru* means cutting, dividing, killing, to go or move, sound, noise, fear, alarm, war, battle.

ru-pa-a₂-a₁-a₂-yama

Sanskrit, *rUpa AyAma*, restrained or expanded form.

M-896A-----








M-896 A

rya



This sign depicts a head of rye, and comes from an Indo-European root ancestral to the German word *Roggen* (rye), and similar words. This sign also appears in Linear B, the Mycenaean Greek writing system, as 're'.

Related signs: Carolinian  're' Linear B 're'  Kharosthi   Elder Futhark z (and r) 

Old Turkic r²

Elder Futhark z (and r)

rya-a₁-eka-[] / kam

Sanskrit, *rIka* / *kAma*, of gold / love.

M-1918a bis---



rya-a₁-rya-pri-an

Sanskrit, *rI Arya pri*, golden noble protector.

□ -----M-1770a



rya-bi-aksha-la-eka-ra-ra / na₂-naa₁-na₁ Sanskrit, *ribh akSa laka rora*, *nAnAnam*, praise Indra's soul, laborer / in various ways.

□ -----M-1892a bis



rya-bi-yama Sanskrit, *ribh yama*, praise Yama.

□ -----Lothal 43a



rya-ja-kam Sanskrit, *rIja kAma*, gold associated with desire.

□ -----M-898a



rya-ka-vi-ash-ma₁-va-na₁-ma₁-na₁ Sanskrit, *rIka vI Azma vA, namana*, Like-A-Gold-Bird-Of-Stone, greetings.

□ -----M-57a



rya-an Sanskrit, *rI*, golden.

M-1669a---



rya-na₁-ma₁-ri-nda-an

Sanskrit, *rI ma vRnda*, divine gold group.

□ -----M-1730a bis



rya-an-pa-Rta

Sanskrit, *rI pArtha*, gold prince.

□ -----Kalibangan 45A



rya-an-va-na₁-ma₁-na₁ / ra-ka Sanskrit, *rI vA namana / raka*, Like-Gold / Crystal, greetings.

□ -----Lothal 48a (boustrophedon)



rya-ra-na₁

Sanskrit, *rI raNa*, gold delight.

□ ----M-210a



rya-ra-vi-pri-an-ma₁-nga-ash-shi Sanskrit, *rI ravi pri ma Ga Izi*, golden Ravi, protector of divine Shiva's lady (Parvati).

Lothal 46a-----



rya-rya-rya-rya-yama

Sanskrit, *rI Arya, rI Arya yama*, golden noble Yama.
M-1123A-----



21: M-1123 A col (400%)

rya-rya-an-ma₁-he-na₂-ja-ni Sanskrit, *rI Arya mahIna jAnI*, mother of a gold noble prince.

□ -----M-1736a bis



rya-ash-ash-vi-dhva-ma₁-ku-an Sanskrit, *rI AS azvi dhva ma ku*, golden Shiva, mare flag, divine little one.

M-82A-----



sau 017 049 048 007

This sign is from Sanskrit *sapta*, (seven).

In Sanskrit, *sau* is soma, a boar, hog or pig, *sau* or *sAva* means a soma libation, *su* means to press out or extract, *su* means good, virtuous or beautiful, *sU* is to set in motion, create, produce or bestow, *Su* means child-bearing, and *zu* means swiftly.

sau-am-an-y Sanskrit, *sau amani*, Soma road.

□ -----H-817A



sau-an Sanskrit, *sau*, Soma.

□ -----H-156A



□ ---M-1775a



sau-bra-a₁-ka-an Sanskrit, *sau bhAraka*, of a load of soma.

□ -----M-1342a



sau-bra-anSanskrit, *sau bhara*, carrying soma.

□ ----M-1777a bis

**sau-bra-nga-an**Sanskrit, *sau bhara Ga*, Shiva carrying soma.

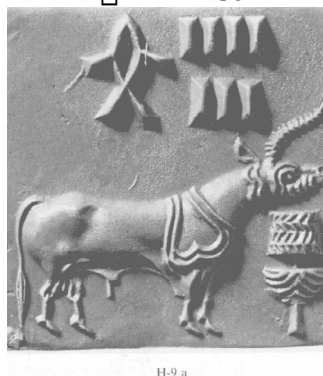
□ -----M-1534A



□ --M-578a

**sau-ma₁**Sanskrit, *sau ma*, divine Soma.

□ -----H-9a

**sau-ma₂-an**Sanskrit, *sau ma*, divine Soma.

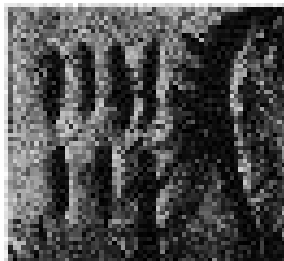
□ ----Khirsara 2a



sau-rya

Sanskrit, *saurya*, solar or year.

Alamgirpur 3A



Banawali 12a



<-- Banawali 10a



B-10 a

☐ --M-673a



M-673 a

☐ -----M-1200c



M-1200 c

Selv, ssa

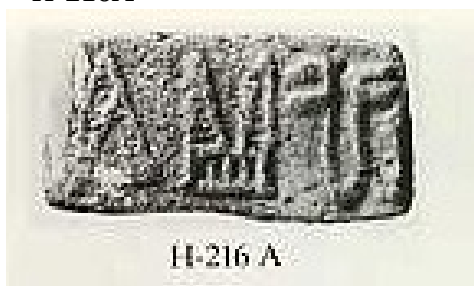


This sign is from the Tamil word *Selvan* (son).

Related signs: Brahmi śa Old Hungarian es Linear Elamite

Selv-am-an Tamil, *Selvam*, wealth.

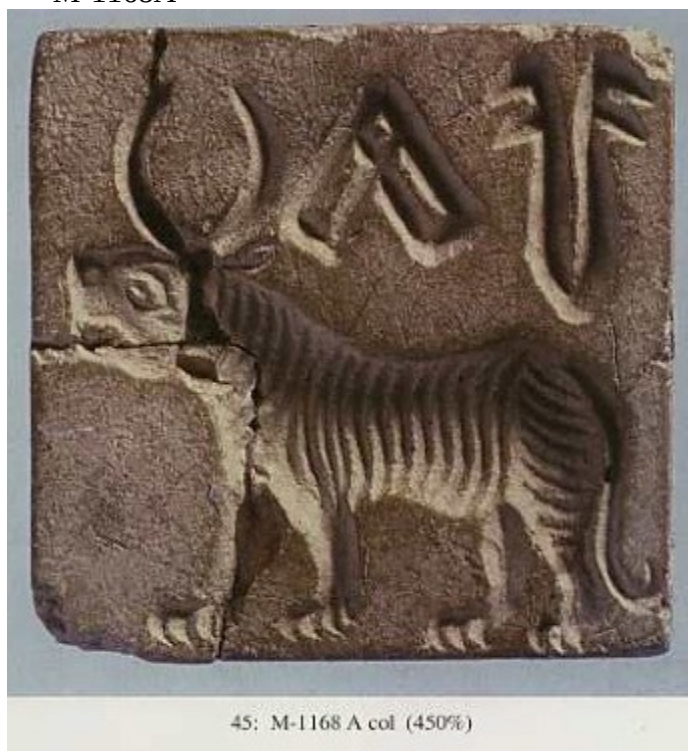
H-216A-----



□ --H-441a



Selv-an Tamil, *Selvan*, son.
M-1168A-----



45: M-1168 A col (450%)

Selv-ndra-anSanskrit & Tamil, *Selva indra*, chief's son.

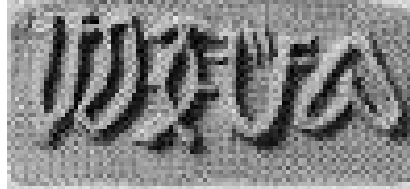
□ -----H-47a



□ -----M-986a

**Selv-an-he-ku-an**Sanskrit & Tamil, *Selva ku*, the little son.

□ -----M-407a

**ssa-ssa-ku**Sanskrit, *Sasa ku*, little poppy.

□ -----H-474a

**ssa-tva-naa₁-sau-an**Sanskrit, *satva na sau*, Ganesh is soma.

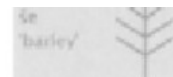
H-666A-----



sh, h



Related to the Sumerian pre-cuneiform sign 'she' (barley, seed), the Indus version has a fat oval around it, perhaps to represent a barleycorn, or differentiate it from the sign 'rya' (rye). The Hebrew letter 'shin' bears a resemblance to the central part of the Indus sign 'sh', and the two symbols may share a common origin in Sumer.



Pre-cuneiform Sumerian sign 'she' (barley)
(image: Indus Script Ciphers by S. Kalyanaraman)

Related signs: Old Hungarian Elder Futhark Old Turkic chi

In Sanskrit, *Sa* means best, wise, excellent, destruction, end, sleep, paradise, a learned man, patience, endurance, an embryo, a nipple.

sh-[] an unknown name fragment.
M-711A



sh-am-ndra-an Sanskrit, *Sa am indra*, excellent home of Indra.
M-2024a----



sh-an
Sanskrit, *Sa*, wise or excellent.

Banawali 19A-



M-977a--



M-1797A-



sh-an-a₂-rya
Sanskrit, *Sa Arya*, wise noble.

□ --H-654a bis



sh-an-va-ma₁-ma₁-yama
Sanskrit, *Sa vAma ma yama*, wise divine noble Yama.

H-412A-----



sh-an-y

Sanskrit, *zani*, a name for Saturn, still a Romani male given name.
A svastika has been added to this seal to counter Saturn's evil effect.

□ ----- M-482A



49: M-482 A col (350%)



50: M-482 B col (350%)

sh-ashrya

Sanskrit, *zAs zrI*, respected commander.

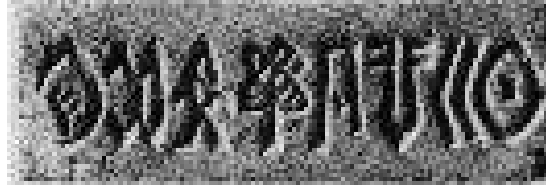
□ -----H-679a



H-679 a

sh-ash-ma₁-nga-pa-an-ku-ku-tha Sanskrit, *zAs ma Ga pa kukkuTa*, divine commander Shiva, owner of a rooster or firebrand.

M-370A---



sh-ash-pri-an-yama-an-an-an-rya Sanskrit, *zAs priya ma nAnA rI*, dear divine golden coin commander.

□ -----M-494A



M-495a-----



sh-ash-yo-ma₁-aksha-ku-an Sanskrit, *zAs yama akSa ku*, Commander Little-One of Yama's Soul.

□ -----M-1956a



sh-ash-yo-ma₁-eka-ndra-an Sanskrit, *zAs yamaka indra*, Commander Guide Chief.

□ -----M-707a



sh-da-ta-rya-aksha-ku-an Sanskrit, *siddha tArA akSa ku*, perfected darling little soul.
The striding figure holding a bow may depict Hanuman.

□ -----M-2050A



M-2050 A



M-2050 B

□ -----M-2054A



M-2054 A



M-2054 B

□ -----H-582A



66: M-582 A.ced (400%)



sh-dha Sanskrit, *siddha*, ready, notorious, perfected, established, illustrious, or
M-207A-- having supernatural faculties.



M-207 A

sh-dha-y Sanskrit, *siddhi*, skill, decision, prosperity, validity, intellect, fortune,
solution of a problem, cure by, making oneself invisible, any unusual skill.

□ ---H-1134A



H-1134 A

H-1134 B

sh-he [] unknown fragment of a name.
H-445A



H-445 A bis

sh-he-bi-rya-an Prakrit, *sAha biren*, conquering lord of warriors.

□ ----H-1114A



H-1114 A

□ -----H-204A



H-204 A

sh-he-bi-rya-an

 Prakrit, *sAha biren*, conquering lord of warriors.

□ -----H-750A



□ ----H-751A



□ ---H-752A



□ ----H-753A



□ -- H-754A



□ -----H-1799A



□ ----- M-472A



sh-he-ma₁-ku-an

 Sanskrit, *saha ma ku*, a match for a divine little one.

□ -----M-405a



sh-he-ma₁-na₂-ja-pri-an

 Sanskrit, *sAha mAnaja pri*, mighty, resembling a protector.

□ -----M-814a



sh-he-ma₁-na₂-ja-vahi-ni Sanskrit, *sAha mAnaja vAhiNI*, mighty, resembling a river.

□ -----M-985a



sh-he-ma₁-na₂-sau-ndra-an Sanskrit, *sAha mAnaja sau indra*, mighty, like chief Soma.

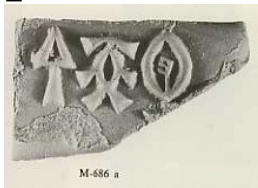
□ -----M-30a



sh-he-ni

Sanskrit, *sAhaNi*, wife of a mighty one.

□ -----M-686a



sh-ku-an

Sanskrit, *Sa ku*, excellent little one.

□ ----GharoBiro 1a



□ ---M-917a



□ ---M-1784a



sh-ja-ma₁-an-tha₂-tha₂-an-a₁ Prakrit, *zjAma anta tha*, handsome black mountain.

□ -----M-1429A



46: M-1429 A col (350%)



47: M-1429 B col (350%)



48: M-1429 C col (350%)

sh-ma₁-bo-an Sanskrit, *sma bhU*, always arising.

□ -----M-504A



sh-ma₁-dasha-rya Sanskrit, *sma dasra*, always working wonders.

□ -----M-1953a bis



sh-ma₁-devendra-an Sanskrit, *sma devendra*, always chief of the gods.
M-705A-----



sh-ma₁-ma₁-na₂-ja-ni Sanskrit, *sma mAnajAnI*, always an image of her mother.
M-236A-----



sh-ma₁-na₂-ja-ndra-an Sanskrit, *Sa mAnaja indra*, wise, resembling a chief.
□ ---M-1079a



sh-ma₁-ni or **sh-ma₁-ni-y**, Sanskrit, *Sa maNi*, excellent jewel.

M-759A----



□ --- M-1781a bis



sh-ma₁-pri-an

Sanskrit, *sma pri*, always a protector.

□ ---M-1452A

□ -Kalibangan 62a

sh-ma₁-pri-an-ba-tha₁

□ --M-249A



sh-ma₁-va-ku-an Sanskrit, *sma vA ku*, always like a little one.

□ ----H-240A



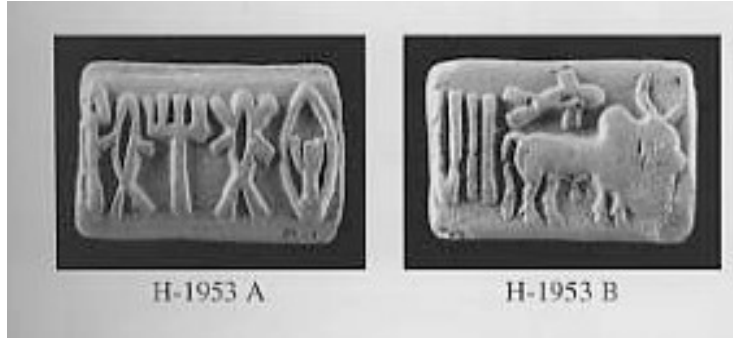
sh-ma₁-vi-ku-ma₁ Sanskrit, *sma dvi ku ma*, always two little ones are divine.

Lothal 82a--



sh-ma₁-yo-ma₁-ni / ma₁-ja Sanskrit, *sma yaminI*, always twins, *maja*, divine birth.

□ -----H-1953A



sh-na₁-he-na₁-na₂-ja-ni Sanskrit, *Sa nahIna najAnI*, excellent high-born mother's gift.

□ -----M-959a



sh-na₂-ja-bi-rya-ash-an Prakrit, *senAja birya AS*, Shiva, army-born lord of warriors.

M-1323A-----



sh-na₂-ja-chi-[an] Sanskrit, *senAja ci*, army-born amassed.

□ -----M-1355a



sh-na₂-ja-ni

Sanskrit, *senAjAnI*, army mother.

□ -----M-753a



sh-nu-nu

Sanskrit, *senA nu*, army praise.

□ ---M-321a



sh-nu-nu-y

Sanskrit, *Sa navanai*, like an excellent laudation.

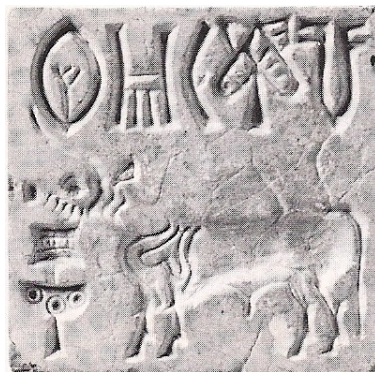
□ -----H-1853A



sh-nya-dhu-nga-an

Sanskrit, *Sa nadu Ga*, excellent nation of Shiva.

M-173A-----



sh-ra-vi-na₂-ja-Selv-an Sanskrit, *Sa ravi najaSelva*, wise Ravi's gift, a son.

-----M-1698a



sh-ru-bi-vi-ma₁-tha₂-kan-vahi-ndra-an Sanskrit, *sarUpi vi-maTha kanva indra*, female Sarupa removed from the temple of chief Kanva.

□ -----M-1676a bis



sh-shu-an Sanskrit, *seSu*, having an arrow.

H-661A-----



sh-sh-y
Sanskrit, *sAsi*, armed with a sword.

M-916A----



sh-th
Sanskrit, *sat*, beautiful.

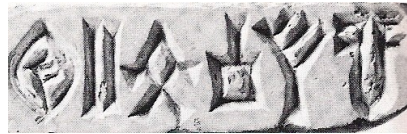
M-1660A----



M-1660 Aa

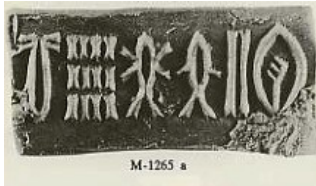
sh-va-ma₁-bi-rya-an
Prakrit, *ziva ma biren*, Shiva, divine lord of warriors.

M-392a-----



sh-va-ma₁-ma₁-shu-an
Sanskrit, *ziva mama su*, Shiva, my good one.

□ -----M-1265a



M-1265 a

sh-va-na₁-ma₁-na₁
Sanskrit, *ziva namana*, Shiva, greetings.

M-811a----



M-811 A

sh-yo-ma₁-na₂-ja-ni

Sanskrit, *zi mAnajAnI*, kind, resembling mother.

□ -----H-1027a



sh-yama

Sanskrit, *zyAma*, black or dark blue.

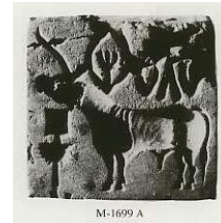
M-1324A---



□ -----H-38a



M-1699A-



□ -H-1999A



sh-yo-ma₁-nya-dhu-kan-o-ka-bi-rya-an Prakrit, *zyAma nadu kanaka biren*, black nation, golden lord of warriors.

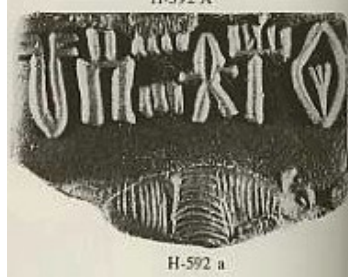
□ -----H-282A



sh-yo-ma₁-sau-ma₂-an

Sanskrit, *zyAma soma*, black soma.

□ -----H-592a



sh-yo-ma₁-vah-an / na₂-ja-ni / a₂-a₁-a₂-yama Sanskrit, *zyAma vAhana na jAnI AyAma*, Shyamavahana (black vehicle, a name for Durga), mother's gift; self-control.

H-103A-----



shi 527 

This sign may depict a spool of thread.

It appears quite clearly as the first sign on the upper left of the Tartaria Amulet, below left, a ceramic name tag or charm discovered in a burial in Tordos, Hungary, dated to 5300 BC. The name may read, from left to right, 'shi-dha,' possibly Sanskrit *siddha*, successful.



Old Turkic s¹



Linear Elamite



Related signs:

Old Hungarian



eCs



eZ

Athenian Sigma



Carolinean



si

shi-an-va-bi-rya-an

Prakrit, *zi vA biren*, calm like a lord of warriors.

□ -----M-965a



shi-ash

Sanskrit, *zi AS*, calm Shiva.

□ ----Lothal 52a




shi-bi-a₁-an Prakrit, *zibi*, like Shiva.

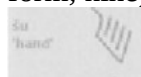
Lothal 218A----



shu



Related to the Sumerian sign 'shu' (hand). This sign is similar to Linear Elamite 'shu', in which the thumb and palm have been dropped, and only the twelve (or in an abbreviated form, nine) segments of the four fingers remain.



Pre-cuneiform Sumerian sign 'shu' (hand)
(image: Indus Script Cipher by S. Kalyanaraman)

Related signs: In Linear Elamite, 'shu' appears as part of the name 'Inshushinak,' in the partly deciphered inscription called the Table au Lion.

Linear Elamite



In Sanskrit, *shu* means quickly, to go, *su* is to press out or extract, and accented *su* means good, beautiful, easy, virtuous.

shu-an-kar

Sanskrit, *saMkara*, soothing.

□ -----M-18a



shu-ash-vi-ashrya

 Sanskrit, *su azvi zrI*, like a good horse, splendid.

□ ---Lothal 47a



shu-da-a₁-ni

 Sanskrit, *sudANi*, wife of SudA, (good giver, munificent).

□ -----MS 2645



shu-dasha-rya-ash-shi

 Sanskrit, *su dasra ASi*, a good wonder-worker like Shiva.

M-368A-----



shu-he-ma₁-Selv-an

 Sanskrit, *su hema Selva*, good golden son.

M-1266A-----

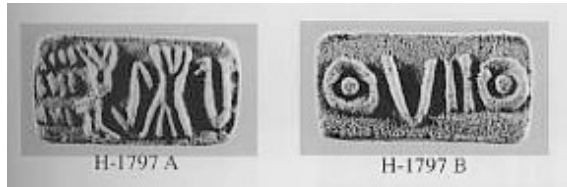


shu-he-na₂-ja-ash-ja-ku-an Sanskrit, *su hInaja Asaja ku*, good low-born clinging little one.

□ -----H-25a



shu-kan-o-ka-an Sanskrit, *su kanaka*, good gold.
H-1797A-----



shu-na₁-y Sanskrit, *su nai*, like a good gift.
M-836A-----



shu-rma Sanskrit, *zUrma*, anvil.
□ --Kalibangan 30A



shu-va
Sanskrit, *sva*, our own.

□ -----M-1848a



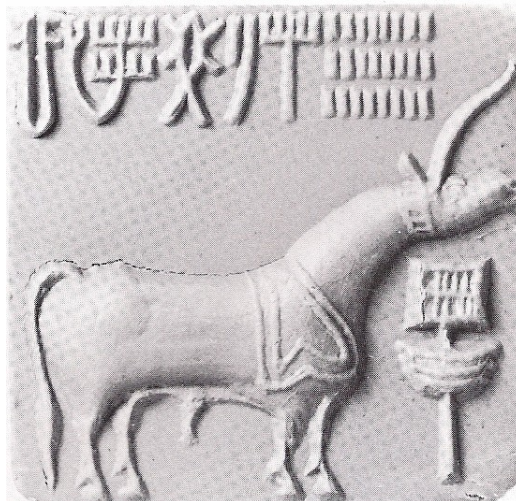
su-yama
Sanskrit, *suyama*, 'good guide,' a class of deity.




□ -----M-988a




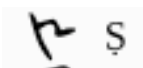
shu-yo-nta ma₁-devendr-an Sanskrit, *suyantu ma devendra*, divine chief of gods, guiding well.

□ -----H-14a



sur   

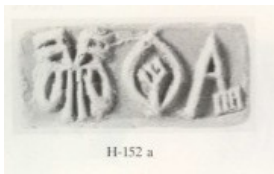
This object is perhaps a flax carder, the goddess Suri being associated with flax. In Sanskrit, *sur* means to rule or possess superhuman power, or to shine.

Related signs: Kharosthi  Phoenician 

sur-sh-yama

Sanskrit, *surasama*, equal to the gods.

□ -----H-152a



□ ---H-670a



□ ----H-681a



□ --M-1962a



□ --- M-1986a



sur-sh-yama-va-bo-a₂-a₁-nu-nu Sanskrit, *surasama vibhU anUna*, a superior ruler is equal to the gods.

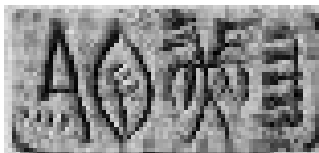
M-371A-----



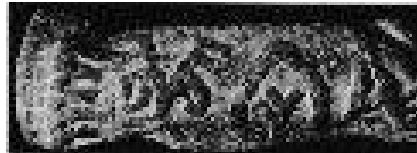
sur-sh-yama-y

Sanskrit, *surasamai*, like one equal to the gods.

H-160A----



□ -----H-189A



□ ---- H-775A



sur-sh-yama-y

Sanskrit, *surasamai*, like one equal to the gods.

□ -----H-1808A



□ --M-470A

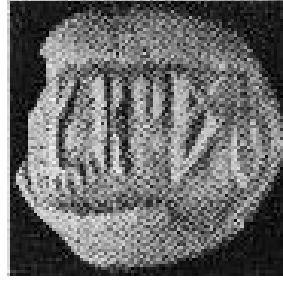


□ ----M-1419A



sur-va-vi-dha-an

Sanskrit, *sura vA vidha*, kind, like a god.
Desalpur 3A-



ta ॐ ॐ

This sign may depict a crossing, *ta*, in Sanskrit.

Related signs: Brahmi ॐ ॐ Old Hungarian ॐ ॐ Elder Futhark ॐ

Baybayin ॐ TA Carolinean ॐ to Japanese to ॐ Old Turkic ॐ h Kharosthi ॐ th

ta-a₂-a_t-y-an Sanskrit, *tAyana*, proceeding well.

H-1679A-----



H-451A--



ta-an/bo-y-dasha Sanskrit, *ta / bhUi dAsa*, like a jewel from a barbarian land.

H-1684A-- (boustrophedon)



ta-an Sanskrit, *ta*, means warrior, womb, jewel, wicked man, tail, mleccha, breast, nectar, virtue or crossing.

H-69A--



□ ---- H-521a



□ M-1856a



ta-da-ja-va-an-a₁ Sanskrit, *tADajavanA*, girl who plays a musical instrument swiftly.

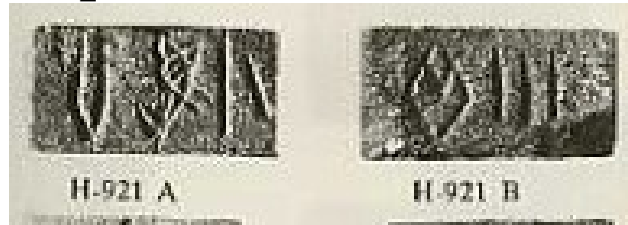
□ -----M-265a



ta-kan / ra-ja

Sanskrit, *TAKa / rAja*, King Stingy.

□ -----H-921A



ta-nya-tha₂

Sanskrit, *tanyatu*, night, thunder, wind.

M-1097A-----



ta-Rta-na₁-an

Sanskrit, *taritA na*, leader Ganesh.

M-226A-----



ta-tva-sh-Selv-an Sanskrit, *tattva AS Selva*, true son of Shiva.
M-1366A-----





ta-yama Sanskrit, *ta yama*, warrior guide.

M-201A-----



□ -----M-1740a



th  


th-[]ma₁-nga-an
BalaKot 3A-----

unknown name fragment.



th-an

Sanskrit, *tha*, protector, mountain.

 -----M-459A



th-an-ja-[]
H-462A----

Sanskrit, *thaja*, born of a mountain or protector.



th-an-ma₁-na₁-he-na₁-pa-rya Sanskrit, *tha ma na hIna pArya*, divine high-born protector Parya (successful).

Lothal 45A-----



th-an-sau-bra-an

Sanskrit, *tha saubhAriṇ*, Protector Soma-bearer.
Kalibangan 13A----



th-kan-o-y
H-1035A---

an unknown name.



th-la-eka-nya-ak-an-a₁

Sanskrit, *tilakaNaka*, of a sesame seed.
□ -----M-1221a



th-la-nta-ma₁-an-ash

Sanskrit, *tallInatA manas*, engrossed imagination.

□ -----M-921a



th-na₁-la-ash-shi

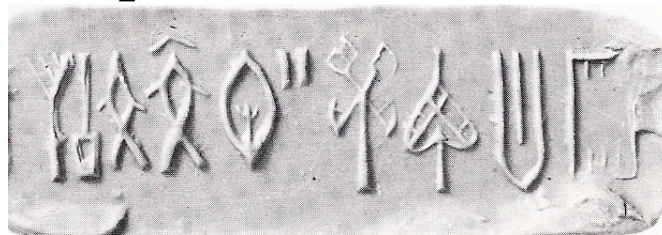
Sanskrit, *tanula ASi*, like Shiva, spread out.

BalaKot 4A----



th-na₂-bo-nga-vi-sh-he-ma₁-bi-rya-an Prakrit, *tanvaGga viz hema biren*, slender-limbed tribe of a golden lord of warriors.

□ -----M-359a



th-na₁-vi-ta-vah-rya

Sanskrit, *tana viTa vaihArya*, a house's offspring are fun.
BalaKot 2A-----



th-nda-vi-ta-an

Sanskrit, *tANDavi ta*, like a tandava dance warrior.

□ ----M-845a



th-nya-bi-vi-ja-ja-[]

Sanskrit, *tanaya beh vI jaja*, son of Eager-Striving-Warrior.

□ -----M-1341a



th-rya-y-a₂-dha-a₂

Sanskrit, *trada*, one who opens.

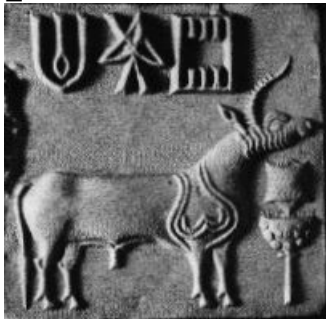
□ ---Chanhujo daro 32a



th-tha₁-bi Prakrit, *titha bI*, love bird.
H-29A-----




th-tha₁-na₂ Sanskrit, *titha na*, love gift.
□ -----M-8a




th-trik-tri-ma₁-he-ash-an-ashrya Sanskrit, *tAntrika ma AS zrI*, divine specialist,
splendid Shiva.

M-266A--




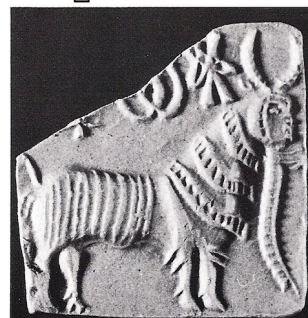
tha₁  This sign shows a standing man brandishing a club. The word *tha* is Sanskrit for protector.

Related signs: Proto-Canaanitic teth  Elder Futhark th 

tha₁-[]-va-y an unknown name.
 -----M-1332a



thā-[da] an unknown name.
 ----M-299a



tha₁ Sanskrit, *tha*, protector. **thā-a₂-cha-rya** Sanskrit, *tha* AcArya, protector teacher.

M-417A



M-1098A--



tha₁-an-[] Sanskrit, *tha*, protector.

M-737a---



tha₁-an-a₂-a₁-a₂-yama

Sanskrit, *tha AyAma*, protector of the boundary.
H-1666A-----



tha₁-ash-vi-yo-ma₁-tva-an Sanskrit, *tha AzvIya mahtva*, protector of horse herds of importance.

□ -----M-109a



tha₁-a₁-y-kan-o-ja-ja-nu-nu

Sanskrit, *tha aya kanoja janu nu*, lucky protector
□ -----M-488A, B, C New Soul Born of Kano.



87: M-488 A col (300%)



88: M-488 B col (300%)



89: M-488 C col (300%)



88: M-488 B col (300%)

tha₁-dhu-ash-la-vi-ja-ja-ma₁-an-a₁, *tha dhva AS la avi jaja mAna*, image of warrior Lord Indra, Shiva's banner protector.

□ -----M-53a



tha₁-dhu-dhu-ni-RNa-ra-vi-he-ma₁-na₂-ja-va-ra-an Sanskrit, *tha dhva dhuni RNa ravi mAnaja vara*, Banner Protector River-Duty, Ravi resembling the best.

M-355A-----

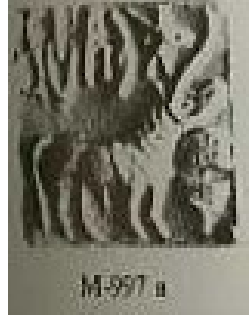


43: M-355 A col (300%)



tha₁-dhu-ma₂-na₂-bi Prakrit, *tha dhva mAna abi*, Banner Protector Lord's Image.

□ -----M-997a



tha₁-dhu-ma₂-na₁-ma₁-na₁ Sanskrit, *tha dhva ma namana*, Banner Protector Divine Greeting.

□ -----M-1016a



tha₁-dhu-na₁-ma₂-ma₁-na₁-vi-ma₁-Selv-an Sanskrit, *tha dhva namya mAna avi ma Selva*, Banner Protector Bow-to-the-Image-of-the-Divine-Lord's Son.

□ -----M-280a



tha₁-dhu-ra-va-dha-a₁-cha-bi-y Prakrit, *tha dhva ra vadha chavi*, Banner Protector Like-a-Gold-Skinned-Assassin.

M-356A-----



tha₁-dhu-Selv-am-naa₁-li-y Sanskrit, *tha dhva Selvam nall*, Banner Protector Like-A-Wealth-Conduit.

M-1271A-----



tha₁-dhu-shu-eka-dha-a₁-dhu-an-nya-a₁ Sanskrit, *tha dhva sukhada dvyanya*, Banner Protector River-Ganges-Accompanied-By-Two-Others.

H-1710A-----



tha₁-kan-nu-nu / ka-RNa Sanskrit, *tha kanva nu / karna*, praise to protector Kanva from Karna.

□ ----M-1710a



tha₁-ku-ni-va-ra-vi-ma₁-ma₁-vahi-ni Sanskrit, *tha kuNi vA ravi mama vAhiNI*,
Protector Like-a-Red-Cedar-Tree, my mountain army.

□ -----M-1661a



M-1661 a

tha₁-ku-rya-an-sh-an Sanskrit, *tha kArya anshan*, protector who originated in Anshan,
□ -----M-1821a (Tall-i Malyan, an early Elamite capital in Iran's Fars region).



M-1821 a

tha₁-nga-pa-an-a₂cha-rya Sanskrit, *tha Ga pa AcArya*, guardian protector Shiva,
teacher.

□ -----H-420a



H-420 a

tha₁-pri-an-y
M-2098a----

Sanskrit, *tha priyani*, wife of Protector Priya.



tha₁-ra-an

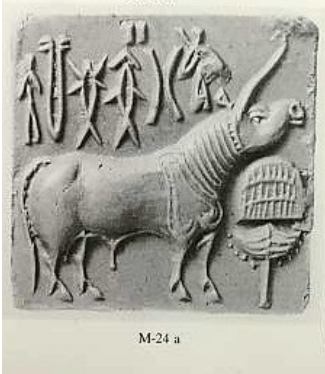
Sanskrit, *tha ra*, Golden Protector.
Lothal 60a-----



tha₁-rma-vi-he ma₁-an-a₁
of a Grove.

Sanskrit, *tha ArAma avi hemana*, Protector Golden Lord

□ -----M-24a



tha₁-rya-an-he-de-nda-ash-an
□ -----M-51a

Sanskrit, *tha rI danda Sa*, gold protector of an excellent
scepter.



tha₁-rya-nta-ja-gat

Sanskrit, *taranta jagat*, ocean world or people.
Lothal 90a-----



tha₁-rya-vi-ta-an

□ -----M-708a

Sanskrit, *tha Arya viTa*, protector of a noble house.



tha₁-shi

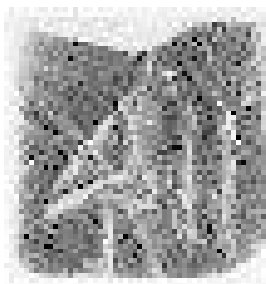
Sanskrit, *toSai*, like contentment.
H-505A-----



tha₁-va

Lothal 118A

Sanskrit, *tha va*, Protector Varuna.



tha₁-yama

Sanskrit, *tha yama*, Protector Yama.

H-1677A-----



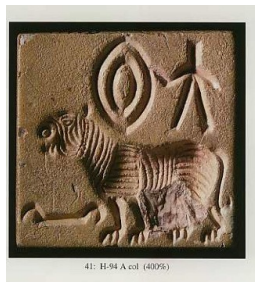
tha₂ 810 831 Related signs: Brahmi tha

tha₂-a₁ Sanskrit, *tha*, mountain.

Dholavira----



H-94A---

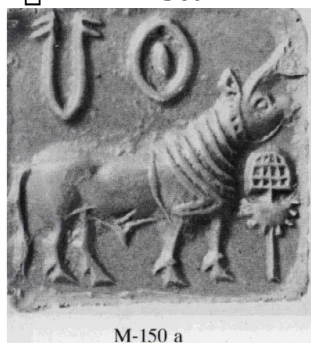


□ ---M-887a



tha₂-an Sanskrit, *tha*, mountain.

□ -----M-150a



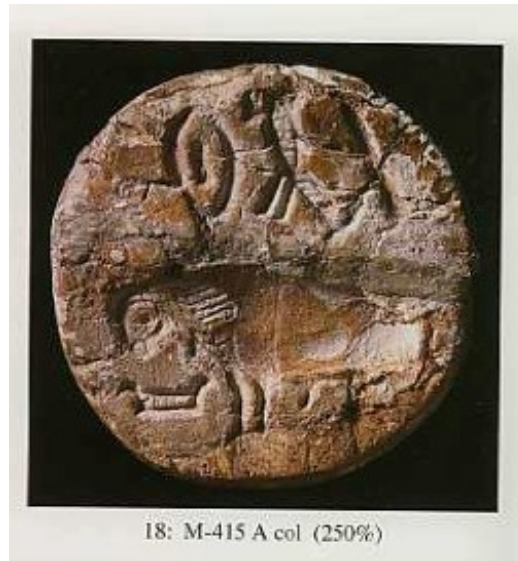
tha₂-he-ma₁-na₂-ja-ni Sanskrit, *tha hema na jaNi*, wife of Protector Golden Gift.
M-757A-----



tha₂-kan-a₂

Sanskrit, *tha kANa*, Protector One-Eye.

M-415A----



tha₂-na₁-vi-ma₁-[]

Sanskrit, *tha na avi ma*, Protector Divine Lord Ganesh.

M-1082A---



tha₂-ra-vi-ash-an-ma₁-vahi-ni Sanskrit, *tha ravi Azma vAhi*nI, Protector Ravi Stony River.

□ -----M-1681a



tha₂-ra-vi-na₂-ja-ni

Sanskrit, *tha ravi najaNi*, wife of Protector Gift-of-Ravi.

□ -----H-456a



H-456 a

tha₂-tha₂-an

Sanskrit, *tha tha*, Protector Mountain.

M-953A---



M-953 A

tha₂-tha₂-pri-an-y

Sanskrit, *tha tha priyaNi*, wife of Protector Dear Mountain.

□ -----H-1931A



H-1931 A



H-1931 B



H-1931 C

tha₂-vi-ma₁-an-ash-shi

Sanskrit, *tha avi mAna ASi*, Protector Image-of-Lord-Shiva.

□ -----M-833a



M-833 a

ti  

From Sanskrit, *titir*, flying animal, bird.

ti-ti-ma₁-vi-ma₁-ashrya-an Sanskrit, *tithi ma avi mAs zrI*, divine lunar day of splendid Lord Moon.

M-107A-----



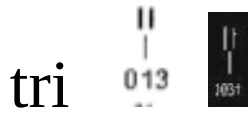
ti-ti-ra

Sanskrit, *titir*, bird or flying animal.

□ -----M-1896a bis



M-1896 a bis



This sign is from the Sanskrit word for three.

tri-dasha-an

Sanskrit, *tridaza*, thirty, a reference to the thirty Hindu gods.

□ ----M-1915a



M-1915 a

□ ----Lothal 22a



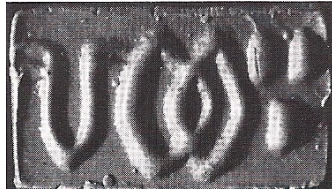
L-22 a

□ --M-1774a bis



M-1774 a bis

□ -----H-147a



□ ----- H-924A



H-924 A

tri-dasha-an-a₂-da-a₂-vahi

Sanskrit, *tridaza AdivAsin*, Tridasha, an aborigine.
Allahdino 6A-----



Ad-6 A

tri-dasha-ndra-an

Sanskrit, chief of thirty (Hindu gods).

□ -H-469a



H-469 a

trik

263



This sign shows a chicken, *tikka*.

trik-ak-an-ma₁-ni

Sanskrit, *trikoNa maNi*, triangular jewel.

□ -----M-85a



trik-an

Sanskrit, *trika*, triple.

□ -----H-452a



trik-cha-rya

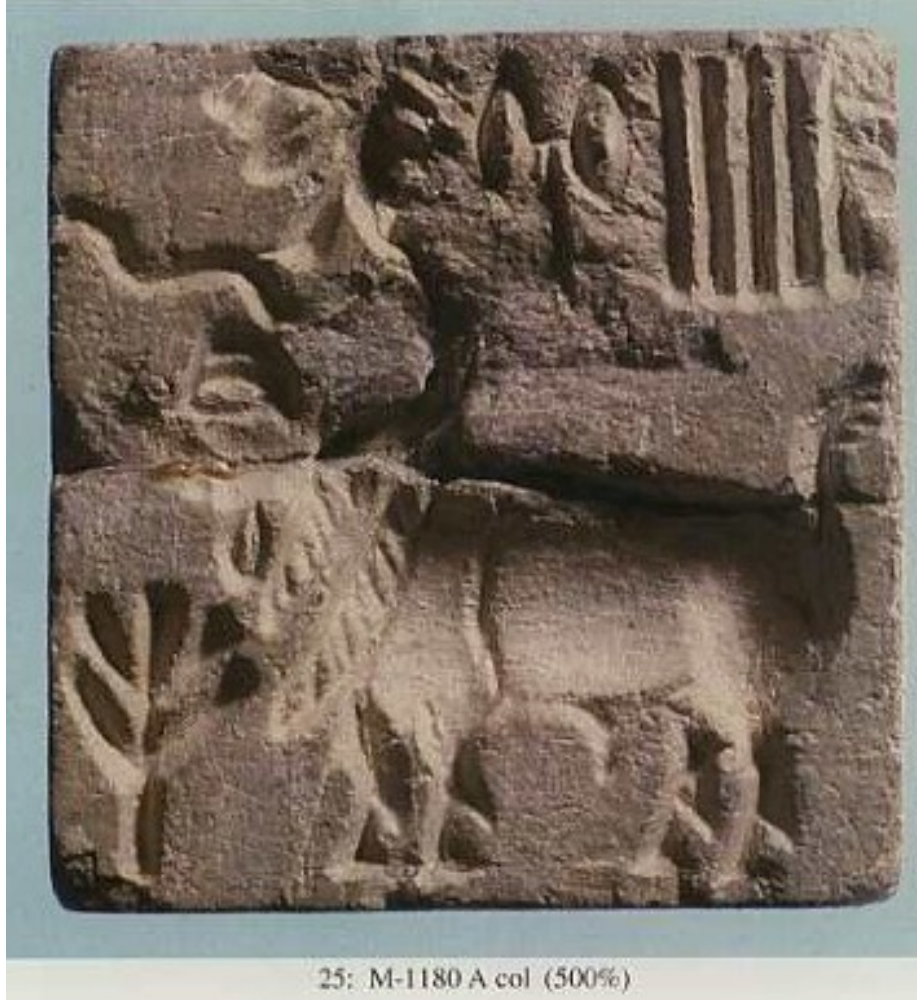
Sanskrit, *trikacarya*, three-horse chariot.

□ -----M-1831a



trik-da-cha-[rya]

Sanskrit, *trikacarya*, three-horse chariot.
M-1180A-----



25: M-1180 A col (500%)

trik-ja-an-ma₁-ma₁-dasha-rya Sanskrit, *trikaja mama dasra*, born of three, my wonder-worker.

M-411A---



26: M-411 A col (400%)

trik-na₁-na₁-he-na₁-ku-ra Sanskrit, *trika na hIna ku ra*, triple high-born golden little gift.

□ ---M-1673a bis



trik-na₁-ra-ndra-an Sanskrit, *trika nara indra*, triumvirate.
□ -----M-700a

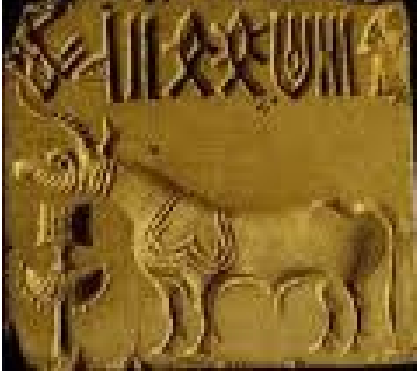


trik-na₁-ash-ma₁-ma₁-an-tha₁-dasha-rya Sanskrit, *trikoNa Azma ma anta dasra*, triangular divine stone of a handsome wonder-worker.

□ -----H-659a



trik-na₁-va-ma₁-ma₁-na₂-ja-ni Sanskrit, *triknavama mAnajAnI*, born on 27th (3x9) Nakshatra, resembling her mother.
M-631A-----



trik-na₁-vi-li-an

Sanskrit, *trika na vill*, triple clinging gift.
□ -----M-1789a



trik-yama
M-216a-----

Sanskrit, *trika yama*, triple guide.



tva



In Sanskrit, *tva* means thy, your, and is the base of the word *tvam*, you. As a suffix, *tva* corresponds to the English suffix –ness.

tva-na₁-dasha-rya Sanskrit, *tva na dasra*, your gift, Dasra.
Lothal 110A-----



tva-ra-vi-RNa-ni Sanskrit, *tva ravi RNaNi*, wife of Your-Debt-Ravi.
Lothal 39A-----



tza, sta

 215


Related signs: Rongorongo 2 ta



This sign may come from Sumerian *za*₂, gem, kernel or bead. In Sanskrit, *ta* means a tail, breast, womb, hip, warrior, thief, wicked man, crossing, virtue, jewel, nectar, or a Mleccha (foreign barbarian). In Sanskrit, *stha* means practicing, existing, standing, staying, place.

The sign shows a string of jewels.

tza-an

 Sanskrit, *sthan*, place.

H-656A----



□ -----M-324b



M-324A--



tza-na₁-ma₁-vi-he-ma₁-ash-an Sanskrit, *sthAna am avi mAs*, fortress home of Lord Moon.

□ -----M-46a

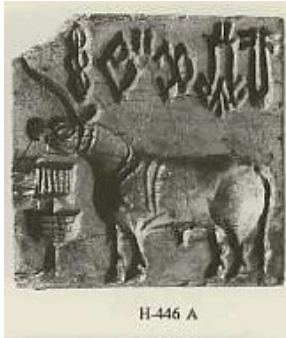


tza-ra-na₁-eka-pri-an Sanskrit, *staraNa eka pri*, scattering Vishnu protector, refers to Vishnu scattering the body parts of Shiva's wife to stop Shiva's destructive grieving.

□ -----H-155A



tza-ra-vi-ash-bra-an Sanskrit, *sthA ravi AS bhAra*, house of Ravi-Shiva, bearer.
H-446A-----



tza-ra-vi-ja-rya / ga-bo
□ -----M-1783a

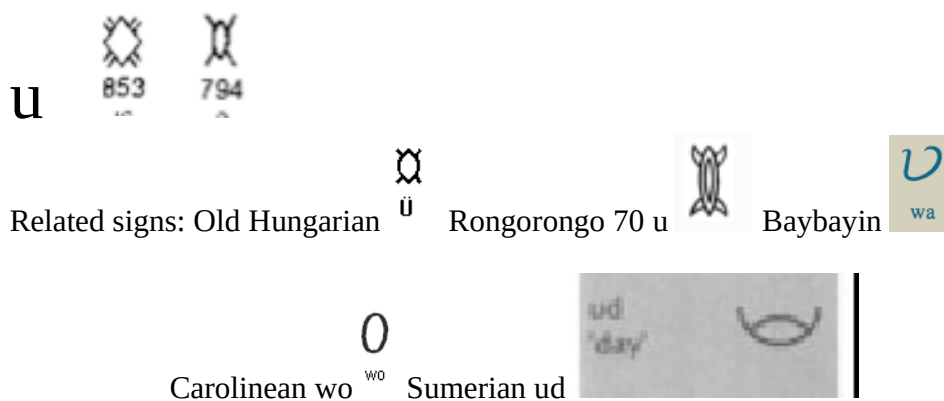
Sanskrit, *sthA ravi jAra / gavyu*, house of Ravi's lover / delighting in cows.



tza-yama

Sanskrit, *sthA yama*, guide's house.
Kalibangan 20A-->





In Sanskrit, *u* is a name of Shiva and Brahman. It also means to call, roar or bellow.

u-he-ma₁-an-a₁

Sanskrit, *u mAna*, image of Shiva.

□ -----M-104a bis



u-ja-ja-rya-y-y

Sanskrit, *uja jAra Y*, Kandarpa, born of Shiva and his lover.

M-1224B-----



u-ku-ak-ku-an-a₁

Sanskrit, *u kavaca*, Shiva shield.

□ -----M-184a



u-ku-va-bi-de-la

Sanskrit, *u ku vA biDAla*, little Shiva, like a cat.

□ -----M-195A



u-ma₁-yo-[]

Sanskrit, *u mayu*, Shiva deer.

□ -M-1876a



M-1876 a

u-mi-ri-nda-an

Sanskrit, *Umai vRnda*, like a helper group.

M-281A-----



u-tha₁-rya-ak-an

Sanskrit, *uttAraka*, deliverer.

□ -----M-1077a



u-vah-ndra-an-a₁



Sanskrit, *u vAha indrana*, Shiva, bearer of rain.



M-275A-----



va ॥
032

This sign depicts the Tamil word *vel*, spear, or the Sanskrit word *va*, arrow.

Related signs: Brahmi  va Rongorongo 15 va  Roman V

Elder Futhark  u Proto-Sinaitic waw 

In Sanskrit, *va* means air, wind, the ocean, water, going, weaving, an arrow, hurting, a name for VaruNa, addressing, reverence, conciliation, a tiger, a dwelling, cloth, auspiciousness, and *vA* means like, an edible water lily root, to blow, to procure or bestow anything by blowing, to emit an odor, to smell, to hurt or injure.

va-aksha Sanskrit, *vAc*, sacred speech, possibly from *va-akSa*, soul wind.
H-664A bis->



va-aksha-bi-dha / ma-ndra-an-yama Sanskrit, *vAc bida / ma indra yama*, image of speech personified / divine chief guide.

-----M-733a



va-aksha-an / ja-an

Sanskrit, *vAc / ja*, speech / born.
H-1833A--



va-aksha-rya

H-1714A-----

Sanskrit, *vAksAra*, eloquence.



va-ak-vi-dha-rya

Lothal 109a-----

Sanskrit, *vacovid Arya*, noble skilled in speech.

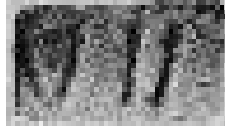


va-an Sanskrit, *va*, arrow, wind, ocean, reverence, cloth, tiger, arm, dwelling, Varuna.

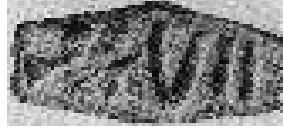
□ --H-213B



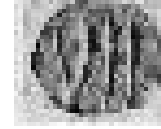
□ - H-217B



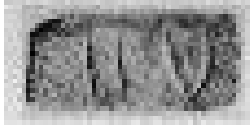
□ --H-230B



□ H-315B



H-359B--



□ -H-697B



□ -H-766B



□ --H-768B



□ -H-796B



□ -H-802B



H-813B



H-833B



H-849B-



□ --H-1774B



□ Kalibangan 68B



va-a₁-a₂-yama

Sanskrit, *va AyAma*, wind restrained.

□ --M-915a



va-bi-an-de-nda-ash-an Prakrit, *va abi dandaza*, tooth of Lord Varuna.

□ -----H-515a



va-bi-ash-vi-pri-an Prakrit, *va abi azvi pri*, Lord Varuna, mare protector.

H-464a-----



va-bi-rya-an-va-ma₁-pa-an Prakrit, *va biren vAma pa*, Varuna, noble guardian, lord of warriors.

□ -----M-746a



va-bo-an

Sanskrit, *vibhU*, ruler.

H-285a---



va-dasha-la-tri-sh-nu-nu Sanskrit, *vatsala trizUla nu*, devoted to a trident weapon.
M-45A-----



va-da-va-yama Sanskrit, *vadha vA yama*, slayer like Yama.
□ -----M-190a



va-da-vi-trik-ndra-an Sanskrit, *vadha avi trika indra*, Lord Slayer, triple chief.
□ -----M-1791a



va-dha-a₁-Selv-vi

Sanskrit and Tamil, *vadha Selvi*, slayer maiden.

□ -----H-74a



va-dha-a₁-Selv-vi-ma₁-ma₁-na₂-ja-ni Sanskrit and Tamil, *vadha Selvi ma mAnajAnI*, divine slayer maiden, image of her mother.

□ -----M-1665a



va-dha-yama

Sanskrit, *vadha yama*, Yama, slayer.

Dholavira-



va-dra-vi-he-ma₁-na₂-ja-a₂-na₁-sh-na₁-nga-an Sanskrit, *vaDra avi mAnaja sena Ga*, great lord, having a likeness to Shiva of the army.

M-675A-----



M-675 A

va-dra-vi-na₂-ja-ni
H-455A-----

Sanskrit, *vaDra avi na jAnI*, mother of great lord Ganesh.



H-455 A

va-dra-vi-va-ma₁-na₁-ma₁-na₁ Sanskrit, *vaDra avi vAma namana*, noble great lord, greetings.

M-1159A bis----



va-ka-ryaSanskrit, *va kArya*, Varuna is right.

H-43A-----



□ ---M-523A

**va-ma₁-deva-an**Sanskrit, *vAma deva*, noble god, a name for Shiva.

□ --M-571A



□ ----M-571A & B

**va-ma₁-ku-an**Sanskrit, *vAma ku*, noble little one.

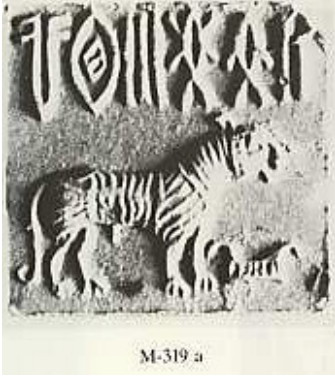
□ -----M-124a



va-ma₁-ma₁-ja-tha₂-an

Sanskrit, *vAma maja tha*, noble divine-born protector.

□ ----M-319a



va-ma₁-ma₁-ma₁-ni

Sanskrit, *vAma ma maNi*, lovely divine jewel.

H-1678A----



va-ma₁-ma₁-vah-an

Sanskrit, *vAma ma vAhana*, noble divine vehicle.

H-601A-----



va-ma₁-an

Sanskrit, *vAma*, noble.

H-669A-----



va-ma₁-an-a₁
Sanskrit, *vAmana*, lovely one, woman.

□ ----H-502a



va-ma₁-na₁-ma₁-na₁
Sanskrit, *vAma namana*, noble greetings.

M-999A----



va-ma₁-pri-an
Sanskrit, *vAma pri*, noble protector.

□ ---M-511A



□ ---M-512A



va-ma₁-vahi-rya
Sanskrit, *vAma vaihArya*, lovely fun.

□ -----M-1362A



va-ma₁-va-ra-[]

Sanskrit, *vAma vara*, best noble.

H-442A---



va-ma₂-va-vi-na₂-ndra-an

Sanskrit, *vAma vA vinandra*, noble like Vinandra.

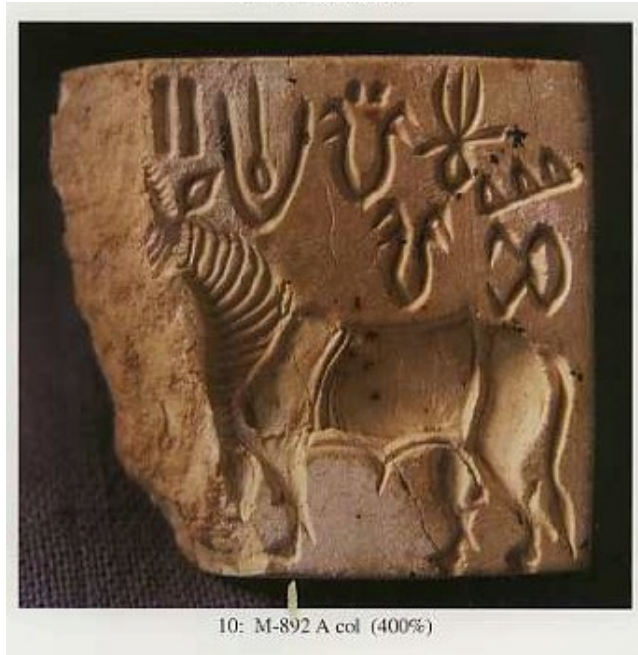
□ -----M-957a



va-na₂-in-de-nda / ash-an

Sanskrit, *vanina daNDa AS*, tree of Shiva's punishment.

M-892A-----



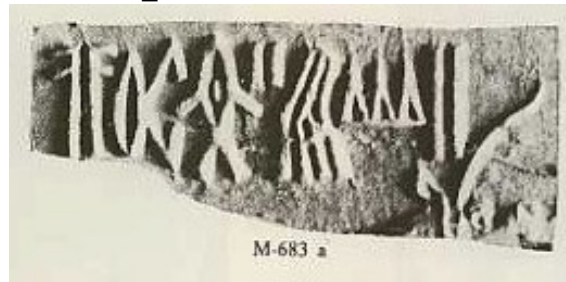
va-na₁-ma₁-na₁-y Sanskrit, *va namanai*, like a greeting from Varuna.

□ -----H-1321A



va-nda-la-vi-ma₁-ash-an Sanskrit, *vanda la avi maz*, praising Lord Indra, make noise.

□ -----M-683a



va-ra-an

Sanskrit, *vara*, best.

H-586A-----



va-ra-an-eka-sur-sh-yama Sanskrit, *vara eka surasama*, Vishnu the best is equal to the gods.

□ -----H-143a



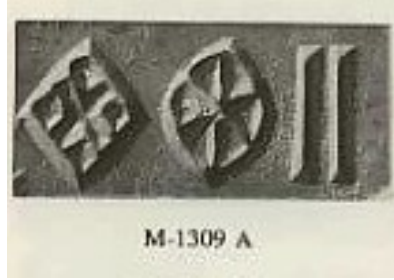
H-27A---



va-ra-ra

Sanskrit, *vara ra*, best love.

□ ----M-1309A



va-ra-va

Sanskrit, *vara va*, Varuna is best.

H-598c



va-ra-vi-ni-naa₁-ma₁

Sanskrit, *va ravi nima ma*, Ravi's arrow, divine pin.

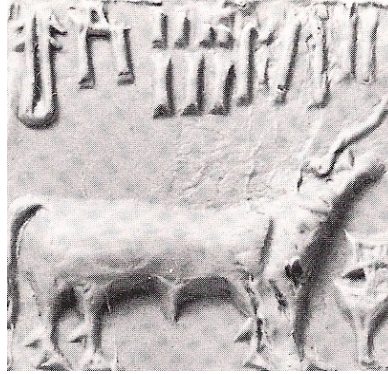
□ -----H-1033a



va-RNa-na₁-sau-ma₂-an

Sanskrit, *varNa na soma*, Ganesh, color of soma.

□ -----M-169a

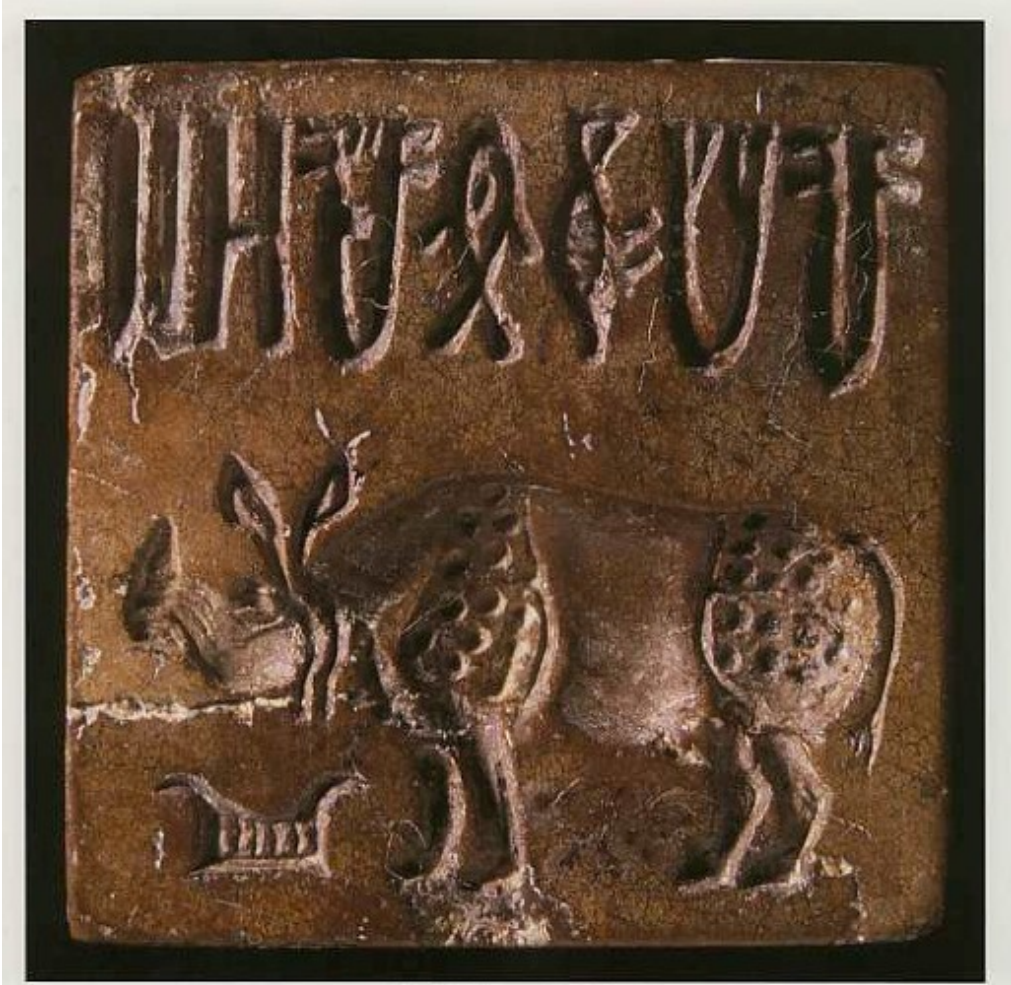


va-RNa-an-ma₁-trik-ndra-an

Sanskrit, *varNamAtrika indra*, chief scribe or artist.

Varnamatrika (lit. 'every kind of color,') is another name for Sarasvati, and a word for pen or pencil.

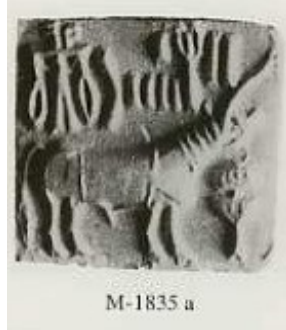
M-274A-----



34: M-274 A col (450%)

va-rya-eka-cha-ku-yama Sanskrit, *varakaja ca ku yama*, little pure guide born of the best.

□ -----M-1835a



va-rya-an-eka-an-ndra-an / ash-an-ra Sanskrit, *vara eka indra / AS ra*, chief Vishnu the best / golden Shiva.

□ -----M-165a



va-tha₂-ma₁-trik-vi-ma₁-da-va-an Sanskrit, *vAta mAtRkA avi ma dava*, air, mother of lord divine fire.

□ -----M-1766a bis



va-th-dasha-[]/ va-bo-an Sanskrit, *vAta dAza / vibhU*, wind, servant of a ruler.
Chanhujodaro 29A-----



va-th-dha-a₁-ash-vi-nu-nu-a₂-rya Sanskrit. *vAta dA azvi navana Arya*, wind-given mare, noble laudation.

□ -----M-1692a



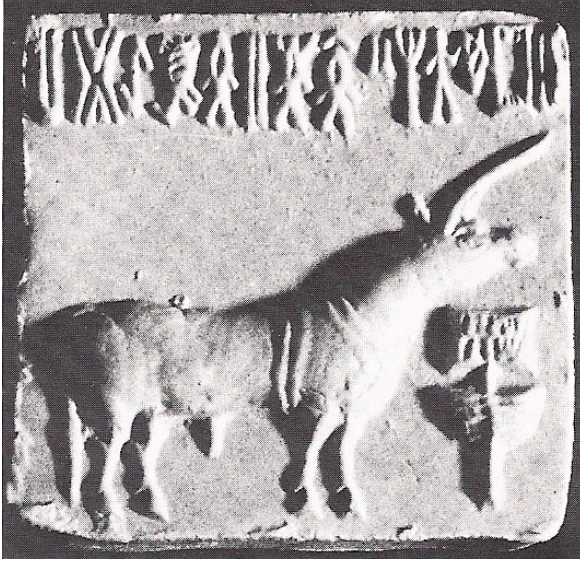
va-th-dha-de-la-y / aksha Sanskrit, *vAta dAda lai / akSa*, wind given by Indra / soul.

□ -----M-1767a



va-th-dha-a₁-rya-vi-he-ma₁-va-ma₁-kan-o-ka-an Sanskrit, *vAta dhArya vi-hema vAma kanaka*, wind is to be restrained without lovely golden sandalwood.

□ -----M-38a



va-th-na₁-la-nta-ma₁-ko-vahi-ni Sanskrit, *vAta nAla anta ma ko vAhiNI*, trumpet of a handsome divine king's army.



va-th-ru-a₂ Sanskrit, *vAtarUpa*, wind-formed, invisible, a name for Shiva.

□ -Kalibangan 1A



K-1 a

va-th-trik-vi-vahi-ma₁ / va-ma₁-na₂-ja Sanskrit, *vAtatrika vivAh hima / vAmanaja*,
M-1169A----- wind-borne snow / born of woman.



7: M-1169 A

va-vi-deva-ma₁-adhi-pri-yama

□ -----H-92a

Sanskrit, *va vI deva madhupriya ma*, wind bird deity
fond of divine honey.



vah 

This sign shows a loaded bag.

Related signs: Roman **U V**

In Sanskrit, *vAh* means to bear down, try, bearing, carrying, *vAha* means bearing, drawing, conveying, flowing, riding, driving, draft animals such as horses, bulls, donkeys, any vehicle, conveyance, car, a bearer or porter, air, wind, the arm, or a measure of capacity equal to ten Kumbhas. (Monier-Williams)

vah-[] an unknown name fragment.
M-1858A



vah-ak-an Sanskrit, *vAhika*, carrier.
□ ----H-63a



vah-an Sanskrit, *vAhana*, vehicle.
□ -----M-1798a



vah-an-ySanskrit, *vAhaNi*, wife of Vaha.

□ -----H-1854A



□ ---H-178A



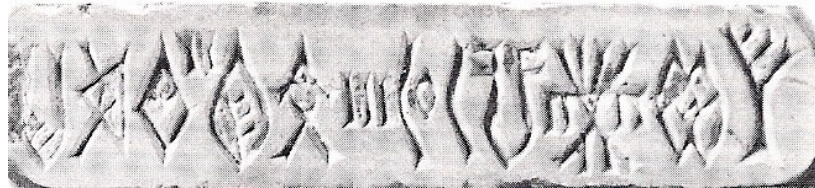
□ -----H-2136A

**vah-ashash-ra-vi-pri-ak-an**Sanskrit, *vAh Azas ravi priyaka*, wish-bearer Ravi of a protector.

□ -----M-376a



vah-ash-ra-vi-sh-ma₁-ja-ku-aksha-ku-an-devaka-vi-dasha-rya Sanskrit, *vAhas ravi Iz maja ku akSa ku devaka avi dasra*, divine-born Lord Ravi bringing a soul of a little one of the gods, wonder-working lord. M-391A-----

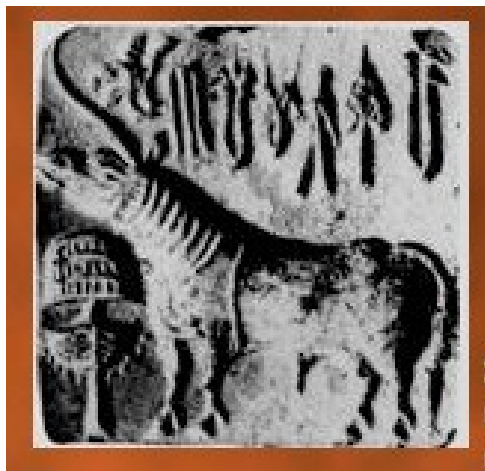


vah-dha-a₁-tha₂-bi-vi-sh-ma₁-na₂-ja-dasha-va-rya Prakrit, *vadha tha abi viz mAnaja daza vara*, Protector Slayer, lord of a tribe resembling the ten best.

H-130A---



vah-ja-an-vah-a₁-bo-an Sanskrit, *vAha jahnavi bhU*, bearer of Ganges soil.



vah-ru-vi-sh-he-yo-ma₁-va-ku-an Sanskrit, *varivas yama vA ku*, treasure, a guide like a little one.


□ -----M-52a



vah-yo-ak-a₁ / ma₁ Sanskrit, *vAha yoga / ma*, yoke-bearer / divine.


□ -----H-2174A




vahi  This sign shows an arrow, tent peg or a female reproductive tract.

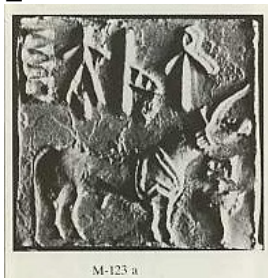
Related signs:


Proto-Sinaitic waw  Elder Futhark  w Venus sign  Ankh 

vahi-an-yo-ma₁-ash-an Sanskrit, *vAhi yamasU*, bearer bringing forth twins.
 -----M-661a



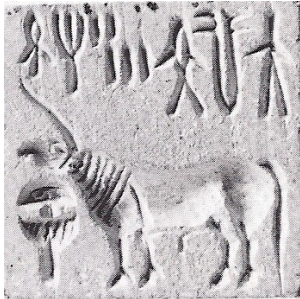
vahi-na₁-a₁-y Sanskrit, *vAhin aya*, a chariot (or ox) is good fortune.
 ----M-123a



vahi-nu-nu-vi-ma₁-ash-shi Sanskrit, *vAhin navana mAsi*, laudation of a moonlike ox.
 -----M-81a bis



vahi-rya-vi-ja-ma₁-an-a₁ Sanskrit, *vaiArya dvija mAna*, image of a fun Brahmin.
H-68A-----



vahi-vahi-vi-a₂-ta-da-ja-va-an-a₁ Sanskrit, *vaivArya tADajavana*, wedding of a girl who plays a musical instrument swiftly.



vah-RNa-da-ra-vi-a₂-ndra Sanskrit, *vAha RNa ravi andhra*, debt-bearer low-caste Ravi.
Kalibangan 40A-----



ve




This sign is probably from Sanskrit *veSTa*, noose.

ve-nda-ja-ja-ra-vi-a₂-cha-rya Sanskrit, *vande jaja ravi AcArya*, praise warrior Ravi, teacher.

□ -----M-20a




vi 002 Related signs: Rongorongo vi

Related to a form of Sanskrit numeral two, which means divided or in twain, this sign often follows the 'ra' sign to spell the name Ravi.

In Sanskrit, *vi* means division, opposition, about, distinction, apart, deliberation, away, distribution, asunder, change, deprivation, negation, intensity, off, order, bird. The word *vi* means eager for, going to, covered, female bird, and motion.

[]-vi-[]-na₁-an an unknown name fragment.
 □ -----M-942a



vi-a₂-ash-shi Sanskrit, *dvi ASi*, two like Shiva.
 □ -----M-1832a



vi-cha-li-vi-ta-an Sanskrit, *vi ca li viTa*, Two Moon Bracelet's house.
 H-1671A---



vi-dasha-an

Sanskrit, *dvidaza*, twenty.

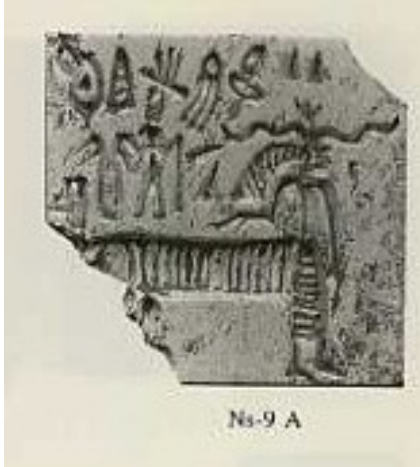
□ -----H-844A



vi-dh-la-de-naa₁-tha₂ / [] a₁-nta

Sanskrit, *vid la AdinAtha / anta*, knower of Indra,
handsome original lord.

□ ----Nausharo 9A (boustrophedon)



vi-dhu-va-bi-la-ba-ba-dha-a₁-dha

Prakrit, *vaidhava abi la bhAva dAda*, Lord Son-of-Moon, (whose) heart is Indra's gift.

M-1316A-----



vi-ja-sur-shi-vi-rya Sanskrit, *dvija sura suvIrya*, Brahmin deity of great power.

□ -----M-40a



vi-ja-va-an-y Sanskrit, *dvijavaNi*, wife of Swift Pair.

□ -----H-2204A



□ ---H-2209A



vi-na₁-an-ha-kan-ha-ra Sanskrit, *vINA hakka hAra*, bearing an owl lute.

□ -----M-1400A



vi-ra Sanskrit, *vIra*, brave.

□ ---Banawali 7A



Kalibangan 27a



□ ----M-272A



□ ---Banawali 15A



□ --Banawali 5A



vi-ra-an

□ ---M-982a



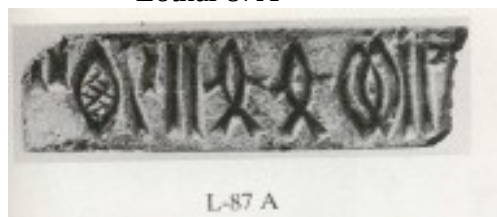
vi-ra-an-shu Sanskrit, *vIra su*, good brave one.

□ -----M-1718a



vi-ra-nta va-ma₁ ma₁-da-va Sanskrit, *vIra anta vAma ma dava*, handsome noble hero, divine fire.

Lothal 87A-----



vi-tha₁-na₁-ma₁-na₁

Sanskrit, *viTa namana*, greetings, house.

□ -----M-762a



vi-tha₁-trik-an / ka-nta Sanskrit, *viTa trik / kAnta*, chicken house / Skanda.

□ -----M-1127a



vi-va-ma₁-ku-[]

Sanskrit, *vivAma ku*, most noble little one.

M-1872A-----



y 

Related to the Tamil 'aintu' (five), this sign once depicted a closed fist. Lateral compression has turned it into a comb-like sign, however. (The Sanskrit word for 5, *panca*, is obviously related to *panika* (hand), but this was not a good fit.)

Related signs: Brahmi  ↓ Roman E Y Carolinean  Japanese Katakana YO 

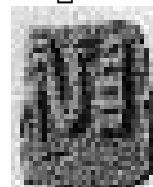
y-an

Sanskrit, *yA*, religious meditation.

H-749A-----



□ Kalibangan-77A



y-an-va na₁-ma₁-na₁ Sanskrit, *yava namana*, barley, greetings.

□ -----M-1769a



y-dha

Sanskrit, *IDA*, praise.

□ -----H-2244B



y-dha-a₁-de-la-vi-ja na₁-ma₁-na₁
Balakot 1A----

Sanskrit, *IDA dA la avija namana*, give praise to those born of Lord Indra, greetings.



y-na₁-bi-na₁ tha₁-ja-ka-ja-an Prakrit, *Y nabina, thaja kaja*, youthful Kandarpa, born of a protector, born of a king.

□ -----M-500a bis



y-trik-an
M-1278a-----

Sanskrit, *Y trika*, Kandarpa's chicken.



y-rya

Sanskrit, *IryA*, wandering as a religious mendicant.
M-1170a (top down)

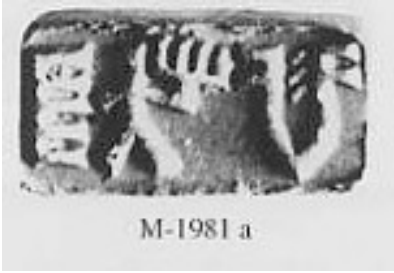


M-1170 a

y-ya-n

Sanskrit, *y*, Kandarpa.

M-1981a-----



M-1981 a


y-y-ka-nta-kan

Sanskrit, *y kAnta kan*, I like Kandarpa-Skanda.

□ -----M-317a



M-317 a

ya  130 The 'a' glyph with a 'y' comb.

In Sanskrit, *ya* means a goer or mover, wind, barley, light, joining, restraining, fame, abandoning, religious meditation, Lakshmi, and a woman's pudendum.

ya-a₁-y

Sanskrit, *yai*, like Lakshmi.

□ -----M-704a



yama

Related to the Hindu deity Yama, god of death. Legend has it that Yama was the first man, and had a twin sister called Yami. The Yamuna river is named for her.

In Sanskrit, *yama* means twin, pair, crow, Yama, Pluto, suppression, charioteer, driver, bridle, rein, self-control, couple, rule and key. The word *yAma* means chariot, way, restraint, going, road, course, path, motion, and cessation. The word *yAmA* means night-watch.

yama-ma₁

H-73a---

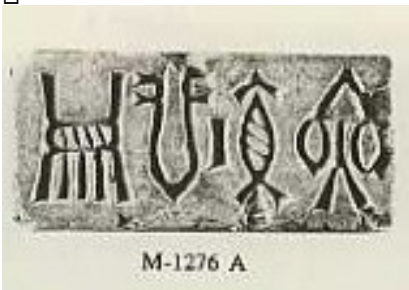
Sanskrit, *yama ma*, divine guide.




yama-he-eka-nya

□ -----M-1276A

Sanskrit, *yama eka nI*, Yama, the only leader.



yo, yu  This is the comb sign 'y' with an understroke diacritical mark indicating an 'o' or 'u' vowel.

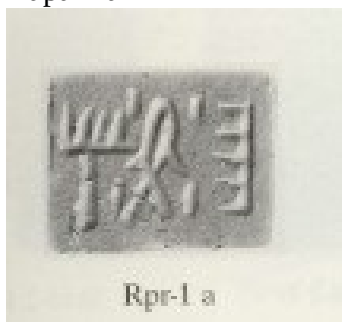
Related signs: Brahmi  ya Old Hungarian  Greek Capital Epsilon 

Carolinean yo  Chinese Oracle Bone  yŭ (*wa?)
rain

yo-naa₁-va-ra Sanskrit, *yauna vara*, marriage suitor.
□ -----H-2246B



yo-na₁-ma₁-na₁-y Sanskrit, *ya namanai*, like Lakshmi's greetings.
Rupar 1a----



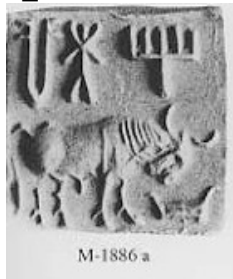
yo / ni Sanskrit, *yaNi*, wife of Ya.
Balakot 5A--



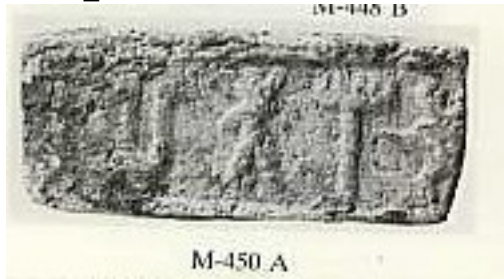
yo-ak-an

Sanskrit, *yoga*, union, yoking.

□ ---M-1886a



□ -----M-450A



yo-ak-an-a₁-o-ta-ash-ja-ja-an

Sanskrit, *yoga na o toSa jaga*, union, Brahma's gift, powerful contentment.

□ -----M-980a



yo-ak-an-a₁-y

Sanskrit, *yoga nai*, union is like a gift.

□ ----H-188A



yo-ak-an-y

Sanskrit, *yogaNi*, Yoga's wife.

□ -----M-231a



yo-ash-vi-de-cha Sanskrit, *ya azvi dA ca*, Lakshmi, like a mare given by the moon.

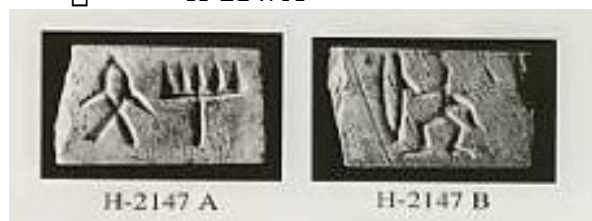
□ -----M-413A



yo-ma₁ / an-a₁

Sanskrit, *yama / Ana*, Yama's face.

□ -----H-2147A



yo-ma₁-dasha-rya

Sanskrit, *yama dasra*, Yama wonder-worker.

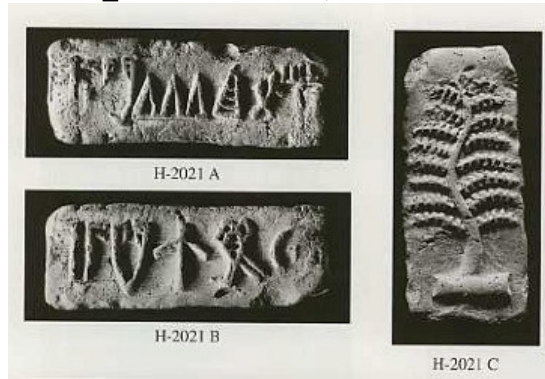
□ ----M-507A



M-507 A

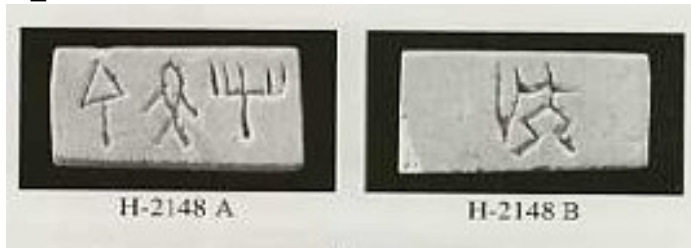
yo-ma₁-naa₁-nda-ndra-an / kan-vahi-ndra-an Sanskrit, *yama nanda indra / kanva indra*, Yama, son of a chief / Kanva, chief.

□ -----H-2021A, B



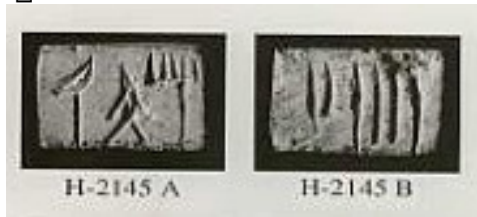
yo-ma₁-ni / an-a₁ Sanskrit, *yamaNi / Ana*, Yama's wife's face.

□ -----H-2148A



yo-ma₁-ni /cha-an Sanskrit, *yamaNi / ca*, Yama's wife / pure.

□ -----H-2145A

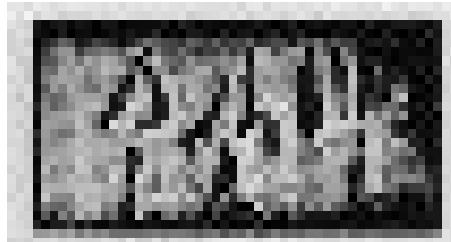


yo-ma₁-ni Sanskrit, *yaminI*, twin.

□ ----H-346A



□ ----- H-364A

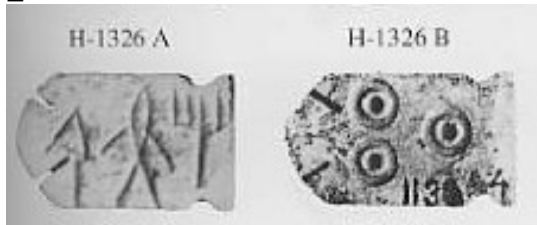


□ ----H-940A



yo-ma₁-ni Sanskrit, *yaminI*, twin.

□ -----H-1326A



□ --H-2240A



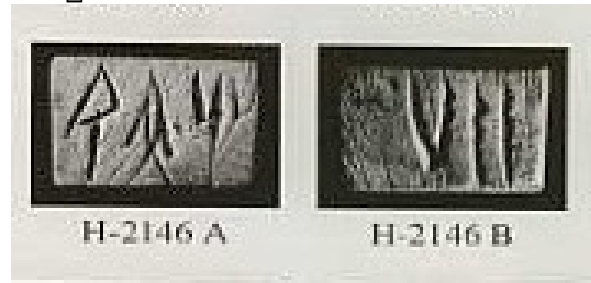
□ ---H-786A



M-37A----



□ ---H-2146A



yo-ma₁-nya-ni Sanskrit, *yaminyaNi*, wife of a twin.

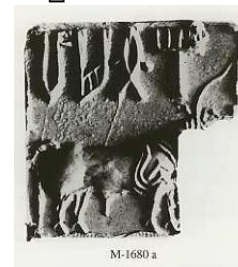
□ -----M-914a



yo-ma₁-vah-an Sanskrit, *yama vAhana*, vehicle of Yama.



□ -----M-1680a



yo-na₁-ma₁-na₁

Sanskrit, *ya namana*, Lakshmi's greetings.

□ -----M-729a



za  
257 262
? 1

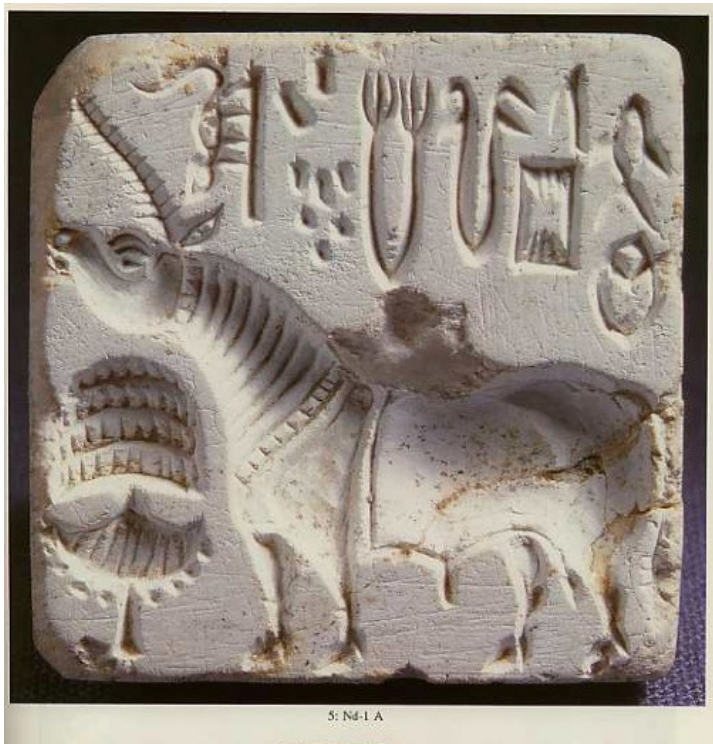
This sign is from the Sanskrit word *zAkhAmRga*, or squirrel.

za-ba-[] an unknown name fragment.
H-419A---



za-nta-ja-ja-ndra-an-a-th-ma-ra Sanskrit, *zAnta jajandra ATNara*, friendly chief of warriors, Fond-of-Wandering.

Nindowari 1A-----



FOOTNOTE PAGES AGNI

This article is based on the March 22, 2011 version of the Wikipedia article ‘Agni’.



Agni is one of the devas, and among the most important of the Vedic gods. As god of fire and acceptor of sacrifices, he acts as messenger for the gods. He is ever young and immortal, since the fire is re-lit every day. Svaha (all-hail) is Agni’s wife. Along with Soma and Indra, Agni is called ‘Yahva’ (mighty). With Varuna and Indra, Agni is one of the supreme gods of the Rig Veda. In Hinduism, Agni’s vehicle is the ram. In Hindu art Agni has two red-faced heads and seven tongues to lick up sacrificial ghee. His hair and eyes are black, he has three legs and seven arms. Riding a ram or a chariot drawn by fiery horses, parrots or goats, Agni’s attributes are an ax, torch, prayer beads and a flaming spear. Seven light rays emanate from his body. Agni has three forms; fire, lightning and the sun. His name is Sanskrit for fire, and is cognate with Latin ‘ignis’, Russian ‘ogon’, Lithuanian ‘ugnis’, which all mean fire.

Agni is the first word of the first hymn of the Rig Veda; ‘Agni I laud, the high priest, minister of sacrifice.’ The Rig Veda often says that Agni arises from or dwells in the waters. This identifies him with the Persian god Apam Napat, also described as arising from water, a picture possibly inspired by marine seepage of natural gas or flammable oil. Rig Vedic names for Agni include Matarishvan, Jatavedas, and Bharata. As a guardian of directions, Agni represents the southeast. In Ayurveda, Agni is considered one responsible for the sustenance of life.

Only his fellow deva Indra is more important than Agni in Vedic mythology, and 218 out of 1,028 Rig Vedic hymns are dedicated to Agni. Although he is Indra’s twin, and son of Dyaus Pita and Prthivi, Agni is also said to have two mothers; the two parts of the fire-drill used to start the fire, and he has ten servant maids; the ten fingers of the man who starts the fire. In the Visnu Purana, Agni (called Abhimani) sprang from the mouth of Virat Purusha, the Cosmic Man. His three sons, Pavaka (electric fire), Pavamana (friction fire), and Suchi (solar fire), are personifications of the three fires that produced earth and humanity.

FOOTNOTE PAGES ARATTA

This article is based on the March 22, 2011 version of the Wikipedia article ‘Aratta.’

Aratta is a land that appears in Sumerian myths regarding En-merkar and Lugalbanda, two early kings mentioned in the Sumerian king list.

In Sir Monier-Williams’ Sanskrit-English dictionary, AaraTTa is mentioned as a region around Harappa, (in modern Pakistan). The early gem trade route called the Great Khorassan Road went from the Himalayas through northern Iran to Mesopotamia. Described as a fabulously wealthy place in Sumerian literature, Aratta was said to be full of gold, silver, lapis lazuli and other precious materials, as well as craftsmen to work them. Remote and difficult to reach, Aratta was home to the goddess Inanna, who went from Aratta to Uruk when Enmerkar of Uruk (Iraq) conquered Aratta. (Inanna, in Sanskrit, means ‘glorious female human being.’)

In *Enmerkar and the Lord of Aratta*, the goddess Inanna decides that Enmerkar pleases her more than the Lord of Aratta. Enmerkar wants Aratta to submit to Uruk, bring down stones from the mountain, craft silver, gold and lapis lazuli, and send them to Uruk along with ‘kugmea’ ore for construction of a temple. Inanna bids him to send a messenger to Aratta, who ascends and descends the Zubi mountains, and crosses Susa, Anshan, and as many as seven mountains before approaching Aratta. In exchange for the stones, ore and precious materials, Aratta wants grain. Inanna transfers her allegiance to Uruk, and the Arattans favor Uruk because of the grain, so the Lord of Aratta challenges Enmerkar to send a champion to fight the champion of Aratta. Then the god Ishkur makes Aratta’s crops grow.

In *Enmerkar and En-suhgir-ana*, the Lord of Aratta, called En-suhgir-ana (possibly the Vedic king Sagara) or Ensuhkeshdanna, challenges Enmerkar of Uruk to submit to him over the affections of Inanna, but is rebuffed. A sorcerer from the recently defeated Hamazi tribe then arrives in Aratta and offers to make Uruk submit. The sorcerer goes to Eresh and there bewitches Enmerkar’s livestock, but a wise woman outperforms his magic and casts him into the Euphrates. The lord of Aratta then admits loss of Inanna and submits to Uruk.

The tale *Lugalbanda in the Mountain Cave* is an account of Enmerkar’s successor, Lugalbanda. While traveling with Enmerkar’s army through the mountains to war on rebellious Aratta, Lugalbanda falls ill and is left in a cave. He prays to the various gods, recovers, and then must find his way out of the mountains. The story is picked up in *Lugalbanda and the Anzud Bird*, in which Lugalbanda befriends the Anzud bird and asks it to help find his army. Finding the army faced with difficulty, Lugalbanda returns to Uruk to ask Inanna for help. She advises him to carry off Aratta’s worked metal and metalsmiths and worked stone and stonemasons, and all the molds of Aratta would be his. Afterwards the city is described as having battlements of green lapis lazuli and bricks of tinstone dug out of the mountains where the cypress grows.

FOOTNOTE PAGES ARCHAEOGENETICS OF SOUTH ASIA

This article is based on the March 22, 2011 Wikipedia article of the same name.

Archaeogenetics of South Asia is a field of study concerning the distribution and history of various DNA haplotypes, with a view towards understanding human history in South Asia. The Indian Genome Variation Consortium observed high levels of genetic divergence between populations clustered on the basis of ethnicity and language. Recent research, based on molecular studies and the archeological record, indicates that South Asian populations differentiated while in South Asia. The mitochondrial DNA types usually found in Central Asia, the Middle East and Europe are also found in South Asia at relatively high frequency, suggesting a South Asian origin for these haplotypes. The haplotypes are estimated to have diverged slightly less than 50,000 years ago, and the ancestral North Indian population diverged from the ancestral South Indian population around 40,000 BC. The south Indian population is the older group, and has been present in India since 60,000 BC; only the L03 and M haplotype mtDNA groups are older.

In India the major maternal lineages (mtDNA haplotypes) are M, R and U. The major paternal (Y chromosome haplotypes) are R1a, R2, H, L and J2, (subgroups of F). The mtDNA haplogroup M represents more than 60% of Indian mtDNA, including subgroups that differ profoundly from east Asian Mongol M populations. M is believed to have originated in India. This M group is spread over all language groups in India, but does not occur in Europeans. The M group is typical of Andamanese and went from their ancestors to the ancestors of Tibetans and Japanese also.

The mtDNA haplogroup R (a large and ancient subgroup of mtDNA haplogroup N) accounts for 40% of Indian mtDNA. R7 is typical of the Munda. A very old and important subgroup of R is haplogroup U, which has several subgroups specific to South Asia, and probably originated in South India. The U haplogroup is not found in East Asia but is common in Europe and India. Subgroup U2 is sparsely distributed in North India and SW Arabia. U2a is common in Pakistan and NW India but probably originated in Karnataka. U2b is commonest in Uttar Pradesh but also appears in Kerala, Sri Lanka and Oman. U2c is important in Bangladesh and West Bengal. U21 is found in 10% of people from Uttar Pradesh, Sri Lanka, Sindh and parts of Karnataka.

MtDNA haplogroup U7 originated in Gujarat (12%), and went into Iran (10%) and Pakistan (5%). I associate group U7 with expansion of the Indus Valley Civilization. Paternal lineages in India include L, found at 7-15% of the population, but rare among tribal groups, L3, (28% along the Makran coast to the Indus delta), L3a, (23% of Nuristani in NW Pakistan). Haplogroup R2 is found in 10-15% of Indians/Sri Lankans and less than 8% of Pakistanis. R2 is 15% among Indo-European-speaking groups, but is in 8% of Dravidian speakers, and is commonest among Brahmins. R1a1 (M17) is commonest among North Indian Brahmins but is also found in South Indian tribals. Kivisild, et al., wrote that Indians have received limited gene flow from external regions since the Holocene (the last Ice Age, 10,000 BC.)

FOOTNOTE PAGES ARYAN

Aryan is an English loan word derived from Sanskrit *arya*, noble. In scholarly usage it denotes Indo-Iranian languages and their speakers. At one time it referred to Indo-European languages and their speakers, also. The word Aryan has contemporary use among Hindu nationalists and is used in colloquial English to describe persons considered 'Nordic,' for instance, blue-eyed blondes. Within the ideology of white supremacy, Aryan refers to west European 'Caucasian' people, rather than Iranians. 'Arian', an adaptation of Latin Arianus, which refers to Ariana, (the eastern part of ancient Iran), has long been used in English.

In the 1830s the erroneous theory arose that words like Aryan were the basis for such names as Eire, which led to use of 'Aryan' to mean Indo-European. Thus speakers of Indo-European languages came to be called Aryans to distinguish them from what was then called 'the Semitic race.'

In Sanskrit and related Indic languages, *Arya* refers to one of high birth or caste. Although Aryas were concentrated in north India, the title was used throughout the subcontinent. Hinduism, Jainism and Buddhism use the term *Arya* as an epithet of honor and it so appears in their religious texts. In the *Ramayana* and *Mahabharata*, *Arya* is used as an honorific for many characters, including the villain Ravana. The term *Arya* is used 36 times in 34 Rig Vedic hymns. It is possible that at one time 'Arya' referred to a specific tribe, as the Rig Vedic Aryans were a group called Bharatas, a subgroup of the Purus. While the word may derive from a tribal name, in the Rig Veda it was already being used to distinguish between those who did sacrifice 'properly' and those who did not belong to the Vedic religion. In later Hinduism the term *arya* came to denote piety. In Sanskrit epics, *arya* and *anarya* are terms used to describe moral behavior. In the *Ramayana*, the monkey men and rakshasa demons refer to themselves as *arya*. The monkey king Sugriva and his brother Vali are both called *arya*. The villain Ravana refers to himself and his ministers as *arya*, perhaps because they belonged to the Brahmins, the highest caste. However, he was really not an *arya*, for his deeds were not noble, as most Hindus would agree. The *Mahabharata* has the example of Dushasana, who was called *anarya* for attempting to disrobe Draupadi in the Kaurava court, while the low-born Vidura is called *arya* for openly protesting this. According to the *Mahabharata*, a person's behavior, not wealth or learning, determines who can be called *arya*.

Āryāvarta (Sanskrit: "abode of the *Aryas*") is a name for Northern India in classical Sanskrit literature. *Manu Smriti* (2.22) gives the name to "the tract between the Himalaya and the Vindhya ranges, from the eastern to the western sea".

The *Vasistha Dharma Sutra* I.8-9 and 12-13 locates Āryāvarta to the east of the disappearance of the *Sarasvati* in the desert, to the west of *Kalakavana*, to the north of the mountains of *Pariyatra* and *Vindhya* and to the south of the *Himalaya*. *Baudhayana Dharmasutra* (BDS) 1.1.2.10 gives similar definitions and declares that Āryāvarta is the land that lies west of *Kalakavana*, east of *Adarsana*, south of the *Himalayas* and north of the *Vindhyas*, but in BDS 1.1.2.11 Āryāvarta is confined to the *Ganges* - *Yamuna* doab, and BDS 1.1.2.13-15. *Patañjali's Mahābhāṣya* defines Āryāvarta like the *Vasistha Dharma Sutra*.

FOOTNOTE PAGES ASHVAMEDHA (HORSE SACRIFICE)



This article is based on the Wikipedia article ‘Ashvamedha’ of March 22, 2011.

Ashvamedha, Sanskrit for ‘horse sacrifice,’ was among the most important Vedic royal rituals, described in detail in the Yajurveda and the Shatapatha Brahmana. The Rig Veda also has descriptions of the horse sacrifice, but does not allude to the full ritual.

Only a raja, a king, could perform the sacrifice. It was done with the object of acquiring power and glory, sovereignty over neighbors, and general prosperity for the kingdom. The horse to be sacrificed had to be a stallion more than 24 but less than 100 years old. To prepare the horse, it was sprinkled with water, and the Adhvaryu and sacrificer whispered mantras into its ear. Ritual curses were uttered on anyone who would stop the horse, and a dog was killed to symbolize the punishment for stopping the horse. Then the stallion was released towards the northeast, to roam where it chose, for six months or a year. The wandering horse was attended by a hundred young princes, or sons of high officials, charged with protecting it from all danger and inconvenience. During the absence of the horse, an uninterrupted series of ceremonies was performed in the sacrificer’s home. When the horse returned, it was yoked to a gilt chariot with three other horses, and a hymn was recited. Then it was driven into water and bathed. The chief queen and two consorts anointed the horse, and fastened gold ornaments to it. The sacrificer offered the horse the remains of the night’s oblation of grain. The horse, a hornless he-goat, and a wild ox were bound to stakes near the fire, and 17 other animals were attached to the horse. A total of 609 other animals, tame and wild, were tied to other stakes. Then the horse was slain. The chief queen called on the other queens for pity. They circled the dead horse chanting mantras. Then the chief queen mimed copulation with the dead horse, while expressing disappointment that nothing was happening, which was seconded by the other queens. The next morning priests raised the queen from beside the dead horse, with the Dadhikra verse for purifying after use of obscene language. The three queens used a hundred silver, copper and golden needles to indicate lines on the horse’s body along which it was to be dissected. After the roasting of the dissected horse, various parts were offered to deities with utterances of ‘svaha,’ (all hail). Therewith followed the Eulogy of the Horse. The priests were given part of the booty won during the horse’s wandering. The Hotar got spoils from the east, and the Adhvaryu received a daughter of the sacrificer, and the sacrificer’s fourth wife.

FOOTNOTE PAGES ASURA

This article is based on the March 22, 2011 Wikipedia article ‘Asura.’



The **Asuras** of Hindu lore were a power-seeking group of deities, sinful and materialistic, who opposed the Devas. While both Devas and Asuras were children of Kasyapa, they competed constantly. The word Asura is cognate with Persian ‘Ahura’ and Norse ‘Aesir’, but Buddhist historian Malati Shendge has pointed out that the Asuras had many customs in common with the Assyrians, and may have had a historical basis in fact. (It is necessary to stress that the author of this book does not believe that the ancient Assyrians (or their modern descendants) were bad, just because they were demonized by the ancient Indians.)

In the earliest Hindu texts, the Asuras, such as Varuna, presided over moral and social phenomena, for instance, marriage. The Devas, in contrast, controlled natural phenomena; an example would be Ushas, (dawn). By the time of the Brahmana texts the Asuras are portrayed as negative in character. In the Puranas and Itihasas we find that the Devas are good and Asuras are the bad ones. The Bhagavad-gita asserts that all beings partake of divine qualities or material qualities (asuri sampad). These Asura traits are listed as pride, anger, arrogance, conceit, harshness and ignorance.

P. L. Bhargava has written that in the most ancient hymns, the word Asura is always used as an adjective meaning powerful or mighty. Two generous kings of the Rig Veda, as well as some priests, are described as Asura. One hymn requests an Asura son, and in 9 hymns, Indra is called an Asura. The deities Agni, Mitra, Varuna and Rudra all have several references to them as Asura. The word Asura took on negative connotations towards the end of the Vedic period. The Iranian Avesta of the Zoroastrians describes their supreme God Ahura Mazda (comparable to the Vedic Asura Medhira) as mighty and wise. For the Persians, the Daevas were the bad ones. Zoroastrians applied the word Ahura to three gods, Ahura Mazda, Mithra, and Apam Napat. But the fundamental opposition in Zoroastrianism was not between groups of deities but between Truth and the Lie. They believed that the Daevas had to be rejected as followers of the lie. It has been proposed that Indo-Iranian *Asura developed into Varuna in India and Ahura Mazda in Iran. The deities closely related to Varuna, ‘that Asura who rules over the gods,’ (such as Rudra), thus inherited the epithet Asura.

FOOTNOTE PAGES BAYBAYIN

Baybayin is a writing system used in the Philippines, one with considerable similarities to both Brahmi and Indus script. The writing direction is left to right, and it was used to write in the Tagalog, Visayan and Kapampangan languages.

𑄀	𑄁	𑄂	𑄃	𑄄	𑄅	𑄆	𑄇	𑄈	𑄉	𑄊	𑄋
A	E/I	O/U	BA	DA	GA	HA	KA	LA	MA	NA	NGA
VOWELS			CONSONANTS			CONSONANTS			CONSONANTS		
𑄌	𑄍	𑄎	𑄏	𑄐	𑄑						
PA	RA	SA	TA	WA	YA						
CONSONANTS			CONSONANTS								

𑄒	𑄓	𑄔
BA	be-bi	bo bu

To change the BA sign to BI or BE, a top stroke diacritical mark is added, and to change it to BO or BU, an understroke is added. In this way Baybayin is like both Brahmi and Indus script. To turn off the inherent vowel in a sign, an x is written under the sign, a diacritic (kudlit) invented by a Spanish friar in 1620. In the image below, the word *bundok* (mountain) is written showing the Spanish diacritic.

𑄂𑄏𑄃𑄀𑄃𑄏𑄃
bu n do k

Baybayin's parent script is Old Kawi, a script used in Java and maritime southeast Asia, from the 8th century to 1500 AD, which derived from Grantha/Pallava, (used for middle Tamil) a descendant of Brahmi script (1500 BC-600 AD), which descended from Indus script.

The Calatagan pot, a funeral urn of uncertain age, has an inscription in a related writing system even older than Old Kawi or Baybayin, see below.



FOOTNOTE PAGES BRAHMA

This article is based on the March 23, 2011 version of the Wikipedia article ‘Brahma.’



Brahma, also called O, Andajan (egg-born), and Ayan, is the Hindu god of creation and one of the Trimurti, the others being Shiva and Vishnu . According to the Brahma Purana, he is the father of Maanu, from whom all human beings are descended. Brahma is not to be confused with the genderless Supreme Cosmic Spirit of Vedanta philosophy known as Brahman. The consort of Brahma is Gayatri, and Sarasvati, goddess of learning, is his mind-born daughter. Brahma is often identified with the Vedic deity Prajapati.

In Hindu art Brahma is clad in red clothing and depicted with four heads, faces and arms. Each of his heads continually recites one of the four Vedas. In north India he is often shown with a long white beard. He holds a scepter, a bow, a string of prayer beads for keeping track of time, and he also holds the Vedas. His four arms represent the four directions, and his four hands represent mind, intellect, ego and self-confidence. His vehicle is *hamsa*, the swan.

The Puranas state that Brahma was self-born in the lotus flower. Another tale says he was born from a golden seed that became a golden egg in the water. Thus Brahma is called *Hiranyagarbha*, golden womb, and *Kanja*, water-born. Another story is that he was son of Brahman, the Supreme Being, and a female energy called Prakrti or Maya.

At the beginning of creation, Brahma created eleven Prajapatis; the fathers of the human race. The Manusmrti lists them as Marici, Atri, Angiras, Pulastya, Pulaha, Kratuj, Vashishta, Pracetas or Daksha, Bhrigu and Naarada. Brahma also created the seven sages (Saptarishis) to help him create the universe. These mind-born sons are called Manas Putras. When Brahma created the world, he also made Sarasvati and Kamdev, god of lust. Kamdev tested his powers on Brahma, who was moved to offer to make Sarasvati his consort, but she refused him. Brahma scorched his body and acquired another, which was free from lust. As repentance to Vishnu, who gave him his previous body, Brahma gave Sarasvati to Vishnu. However, Sarasvati remains with Brahma most of the time to gain knowledge, and because she has quarreled with Vishnu's other wives.

There are various stories in Hinduism, which explain why no one worships Brahma, and one is that Shiva cursed him for being unable to control himself at the sight of Sarasvati.

FOOTNOTE PAGES BRAHMI SCRIPT

This article is based on a March 23, 2011 version of a Wikipedia article ‘Brahmi script.’

Brahmi script is the name given to the writing system once used in northwest India and Pakistan after Indus script, but before Devanagari script. It was used to write in Prakrit, the common speech of north India, a group of vulgates that compare to Sanskrit as Italian does to Latin. The best-known examples of Brahmi are the Edicts of Ashoka, which were engraved in stone circa the third century BC in north central India. According to Jain histories, more than 10,000 years ago Ikshvaku (Rishabh or Adhinatha), inventor of agriculture and animal care, created writing and named the letters for his daughter Brahmi (who may have been deified as Sarasvati later). He named numbers for his other daughter Soundhary. It appears that he borrowed some of his signs from Indo-Sumerians. Brahmi is not alphabetic, but a syllabary writing system, which is ancestral to all Indic writing systems and several systems used in central or Southeast Asia. Some scholars, including F. Raymond Allchin, believe that Brahmi script is purely indigenous to India and probably derived from Indus script. This theory is in agreement with my own findings. The writing direction of Brahmi is left to right, except for the very oldest inscriptions.

FOOTNOTE PAGES DEVA

This article is based on the March 23, 2011 version of the Wikipedia article ‘Deva.’



Deva is the Sanskrit word for god or deity. Also called Suras, (wise ones) the Devas are contrasted to their Asura half-siblings. Devas preside over natural phenomena and maintain the realms as ordained by the Trimurti (Brahma, Shiva and Vishnu.)

The Vedas are the earliest comprehensive literature on Rigvedic deities, and they contain mantras for pleasing the Devas to obtain blessings. The earliest Veda is the Rigveda, which enumerates up to 33 Devas. Some Devas represent forces of nature and others preside over moral values, such as the Adityas Varuna and Mitra. The main devas addressed in the Rig Veda are Indra, Agni and Soma, the latter two representing modes of sacrifice. Devas presiding over nature include Varuna (water), Agni (fire), Soma (plants), Vayu (air), and Vana (forest). Although a Deva, Varuna is also called an Asura. Other Devas include Savitr, Vishnu, Rudra, Prajapati, and the goddesses Ushas, Prithvi and Sarasvati. The Brihadaranyaka Upanishad says there are 33 Devas in the celestial world, in terms of performance of yajnas. There are eight Vasus, eleven Rudras, twelve Adityas, Indra and Prajapati.

In Puranic traditions Brahma had seven sons called the Saptarishi, and one of them, Marici, had a son called Kasyapa. This Kasyapa had thirteen wives, among them Aditi, Diti, Danu, Duhita and Kadru. The sons of Aditi are called Aditya, those of Diti, Daitya, those of Danu, Danava, and the sons of Duhita are called Duhev or Deva. Duhita's Deva sons are Vishnu, Yama (Dharma) and Indra.

Hinduism also has lesser celestial beings than Devas, such as the Gandharva celestial musicians and their celestial dancer wives, the Apsaras.


FOOTNOTE PAGES ELDER FUTHARK















This article is based on the March 23, 2011 version of the same-named Wikipedia article.



Elder Futhark is the oldest form of Runic alphabet, used for writing in Migration period and Northwest Germanic dialects previous to 800 AD, for inscriptions on jewelry, amulets, tools, weapons and runestones. In Scandinavia, the script was simplified to Younger Futhark, while Anglo-Saxons and Frisians developed it into Anglo-Saxon futhorc. This writing system consists of 24 runes, arranged into 3 groups of eight. The writing direction runs from left to right. The names of the runes are *fehu*, cattle, wealth, *uruz*, aurochs, *thurisaz*, Thor, **ansuz*, one of the Aesir gods, **raido*, ride, journey, **kenaz*, torch, **gebo*, gift, **wunjo*, joy, **hagalaz*, hail, **naudiz*, need, **isaz*, ice, **jera*, harvest, **eiwaz*, yew tree, **perth*, pear tree, **algiz*, elk, **sowilo*, Sun, **tiwaz*, the god Tiwaz, **berkanan*, birch, **ehwaz*, horse, **mannaz*, man, **laguz*, lake, **ingwaz*, the god Ingwaz, **othila*, heritage, **dagaz*, day.

Elder Futhark inscriptions are found on artifacts from the Carpathians to Lappland, with the highest concentration in Denmark. Of the 350 known inscription, 81 are from Germany, Austria and Switzerland, and 267 are from Scandinavia.

Worth noting, the Elder Futhark sign.  is also transliterated as R, and resembles the Indus script 'rya' sign closely. Other identical or very similar signs:

Elder Futhark	Indus script	Elder Futhark	Indus script
 d	 540	 m	 335
	da, dasha		am
 g	 645	 k	 923
	ka		ku
 f	 179	 n	 065
	pri		na
 l	 293		
	la		

This article is based on the March 23, 2011 version of the Wikipedia article ‘Ganesh.’



Ganesh, also known as Ganapati, (group leader), Vinayaka, Naa and Pillaiyar, is a well-known and widely worshipped Hindu deity. His elephant head makes him easy to identify, and worshippers revere him as Lord of Beginnings, Lord of Obstacles, and Remover of Obstacles. Ganesh is also patron of arts and sciences, of letters, and the deva of intellect and wisdom.

The principal scriptures concerning Ganesh are the Ganesha Purana, (which contains his Sahasranama, or thousand names), Mudgala Purana, and the Ganapati Atharvashirsa. The Ganesha Chalisa is sung in his praise. The Sanskrit lexicon Amarakosha lists these synonyms for Ganesh; Vighnaraja, Dvaimatura (with two mothers), Ganadhipa, Ekadanta (with one tusk), Heramba, Lambodara (pot-bellied) and Gajanana (elephant-faced). In art, Ganesh may be white or blue, five headed, with four or sixteen arms, with the crescent moon on his forehead, mounted on a mouse, elephant, tortoise, ram or peacock. He may be depicted holding his broken tusk, battling demons, or playing or dancing with his family. The Sanskrit word for mouse comes from a root that means robber, and Ganesh is patron of thieves as well as merchants.

The parents of Ganesh are Shiva and Parvati, but various different traditions tell of his origin. Either Shiva created him by laughing, or Parvati made him from perfumed scruff during a bath, or he was a foundling. In north India, Skanda is thought to be Ganesh's older brother, but in the south, Ganesh is thought to be the elder.

A group of accounts in south India portray Ganesh as an unmarried brahmacharin, but other traditions pair him with Buddhi, Sarasvati and Lakshmi. The two sons of Ganesh are Shubha (auspiciousness) and Laabha.

As god of transitions, Ganesh is placed at the door of Hindu temples to keep out the unworthy.

Various tales attempt to explain Ganesh's elephant head, and no story describes him as born with it. In one account Shiva gives him a potbelly and an elephant head because he was too alluring. In another story Shani (Saturn) causes his human head to burst by accident, and Vishnu saves the child by replacing his head with that of an elephant.

FOOTNOTE PAGES HANUMAN

Hanuman, also known as Anjaneya (son of Anjani), Kesariputra (son of Kesari), Maharudra (Great Rudra), Bajrang Bali (strong one with limbs hard as a lightning bolt), and VrSakapi (bull monkey, adult male monkey), is a Hindu deity and avatar of Shiva, who was a companion and devotee of Rama, as told in the *Ramayana*. As a member of the monkey-like Vanara race, Hanuman is often shown in Hindu art with the face and feet of an ape. Indus Valley art shows him with horns, a tail, hooves, and chevrons on his body indicating fur. He is often depicted as a muscular male, carrying a bow.



Hanuman's name may derive from *ana-mandi*, a proto-Dravidian word for male monkey, but Emeneau protests this derivation, since a *mandi* is always a female ape. The mother of Hanuman, Anjana, was an apsara born on earth as a Vanara due to a curse. Kesari, Hanuman's father, was the son of Brihaspati and an ally of Rama. Another story of Hanuman's parentage says that the wind god Vayu took some *payasam* meant for the king's wives and dropped it in the hand of Anjana, who conceived as a result. From Brahma, Hanuman received the boon of inducing fear in his foes, destroying fear in his friends, the ability to change his form, and the ability to travel easily. Shiva gave him a band that would protect him for life. Indra gave him immunity from the Vajra, and Varuna bestowed him with safety from water. Agni gave him immunity to fire, and Surya blessed him with the ability to become very small or very large. Yama gave Hanuman freedom from death, and Kubera declared he would always be happy and contented. Vayu gave him more speed than the wind god, and Vishvakarma bestowed immunity from any weapons and objects made by the architect of the gods. These abilities served Hanuman well in his quest to retrieve the kidnapped bride of his friend Rama.

FOOTNOTE PAGES- HAPLOTYPE U & HUMAN MIGRATION

Haplotype U and Human Migration is an article about the mitochondrial DNA (mtDNA) maternal lineage haplotype U and its evidence for human migration patterns since it first appeared a variant of mtDNA haplotype R in South Asia, 61,000 years ago. (MtDNA R7 is typical of the Munda). Over time U divided into variant haplogroups U1 through U8; haplogroup K is a subclade of U8.

U1 appears mostly in the Near East but is found at low frequencies in the Mediterranean.

U1a is found from India to Europe, but is extremely rare in the northern and Atlantic fringes (Britain and Scandinavia, especially.) In India U1a is found in Kerala, where it may have originated.

U1b is similar in distribution to U1a, but more rare. Some examples of U1b occur among Jewish diaspora. U1a and b appear with equal frequency in eastern Europe. This leads me to think that the U1 group represents a very early splitting off of the Afrasian-speaking population from an ancestral group in India, perhaps 50,000 years ago. This group may have settled in Iran and Turkey, before reaching eastern Europe.

U2 is sparsely distributed in north India and SW Arabia.

U2a is common in NW India and Pakistan, but probably originated in Kerala, India.

U2b is commonest in Uttar Pradesh but also appears in Kerala, Sri Lanka and Oman.

U2c is important in Bangladesh and West Bengal.

From the U2 data I surmise that the U2 group long ago moved from south India into Pakistan and southern Arabia and Bangladesh.

U2e is found in Europe, and was the haplotype of a 30,000 year-old hunter-gatherer in south European Russia. This suggests a very ancient migration out of Kerala into North India, and from there reaching south European Russia by at least 30,000 BC.

U3 appears in 1% of Europeans, 2.5% of Near Easterners, and 1% of Central Asians. In the Caucasus about 6% of people have it, but Lithuanian, Polish and Spanish Romani people have ranges of 36% to 56% for U3. Since the Romani are believed to have originated in Sindh, this distribution may reflect their migration out of South Asia into the Caucasus, and from there into the Near East and Europe.

U4 diverged from U around 25,000 years ago. It is widely distributed in Europe, and may reflect expansion of modern humans into newly habitable areas before the last Glacial Maximum.

U5 could be as old as 60,500 years, and is among the oldest haplogroups appearing in Europe. Eleven percent of Europeans have U5, and 10% of European-Americans have it. U5 has been found in Middle Stone Age human remains from England, Germany, Lithuania, Poland, Portugal and Russia. U5a and b form the highest concentrations in Sami, Finns and Estonians, but it is widely spread at lower levels throughout Europe. It is likely that the Cro-Magnon people who appeared in France and Spain 40,000 years ago had U5 mtDNA, and when the ice age ended, they followed their reindeer herds east into Poland, and then north into Finland and north Russia. The disappearance of the Cro-Magnon Magdalenian culture from Europe thus reflects migration rather than extinction. The distribution of Finno-Ugrian languages in Europe reflects the migration path also. These languages are distantly related to Dravidian languages of South India, and this was recognized by linguists who placed them in the Uralo-Dravidian Nostratic group.

FOOTNOTE PAGES-HAPLOTYPE U & HUMAN MIGRATION

U5a arose 20,000 years ago.

U5a1 arose 16,000 years ago.

U5a1a arose 15,000 years ago.

U5a1a1 arose 12,000 years ago.

U5a1b arose 11,000 years ago.

U5a1b1 arose 10,000 years ago.

U5a1c arose 13,000 years ago.

U5a1d arose 19,000 years ago.

U5a2 arose 14,000 years ago.

U5a2a arose 6,000 years ago.

U5a2b arose 8,000 years ago.

U5a2c arose 13,000 years ago.

U5b arose 24,000 years ago.

U5b1 arose 18,000 years ago.

U5b1b arose 11,000 years ago and has been found in Fulani and Papel people in Guinea-Bissau, Africa, and also Yakut people in NE Siberia. It may reflect a Cro-Magnon migration out of western Europe, in search of game, after the end of the Ice Age.

U5b3 is found mainly in the island of Sardinia.

U6 appears in 10% of North Africans, 29% of Algerian Berbers, and 18% of Canary Islanders. In Spain and Portugal it has the highest diversity, so that is the likely point of origin, but it may have arrived in Spain from West Asia more than 25,000 years ago.

U6a arose more than 24,000 years ago, and has the highest diversity in East Africa, but is found from the Canaries to Spain to Syria, Ethiopia and Kenya.

U6a1 arose more than 15,000 years ago, and has a similar distribution to U6a, but is found at 4.5% in Brittany, France.

U6b arose more than 8,500 years ago, and is found in North Iberia, and in low amounts in Morocco, Algeria, Senegal and Nigeria.

U6b1 arose 6,000 years ago, and is only found in Iberia and the Canary Islands.

U6c arose 6,000 years ago and is only found in Morocco and the Canary Islands.

U7 does not appear in many European populations, but is found at 4% in the Near East and 5% in Pakistan, 10% in Iran, and 12% in Gujarat, India. Diversities for all the haplotypes are similar, and the homeland for U7 may span Iran and Gujarat. I associate U7 with the expansion of the Indus Valley Civilization.

U8

U8a arose in the upper Paleolithic, and is a rare subgroup of U8, being typical of the Basques. The lack of U8a lineages in Africa suggests the ancestors of the Basques originated in West Asia.

U8b this clade has been found in Italy and Jordan.

U8b'K appears in NE Italy, and makes up a sizeable fraction of European and West Asian mtDNA lineages. It may reflect migration of Hurrians and Etruscans from Anatolia into Italy around 1600 BC, as evidenced by Hurrian metalworking loanwords into Latin.

FOOTNOTE PAGES

HARAPPA

This article is based on the March 24, 2011 version of the Wikipedia article 'Harappa.'

Harappa is an archeological site in west Punjab, NE Pakistan, about 22 miles west of Sahiwal. The site is named for a modern village near the former course of the Ravi River, about 6 km from the ancient site. This site contains the ruins of a Bronze Age fortified city, part of the Cemetery H culture and Indus Valley Civilization. The ancient city may have had as many as 23,500 residents. The earliest radiocarbon dating for Harappan items has a midpoint of 3,251 BC. The termination of the Harappan tradition at the ancient site falls between 1900 and 1500 BC.

Although the site was largely destroyed during the British Raj when bricks were removed for railway ballast, the city was rediscovered in the 1920s after excavations at Mohenjo-daro, in Sindh near Sukkur. Harappa and Mohenjo-daro are the greatest known cities of the Indus Valley Civilization, and both emerged circa 2600 BC along the Indus River Valley in Punjab and Sindh. The antecedents of these cities may be found in Mehrgarh, Pakistan, a site which dates back to 6,000 BC.

Both Mohenjo-daro and Harappa are characterized as having differentiated living quarters, flat-roofed brick houses, and fortified administrative or religious centers. The cities were well planned, with wide streets, public and private wells, drains, bathing platforms, reservoirs and sewers.

The chert weights and measures of the Indus Valley Civilization were highly standardized and conform to a set scale of gradations, suggesting a central authority. Distinctive seals were used for shipment of goods and identification of persons and property. Copper and bronze, but not iron, were in use. Woven cotton cloth was dyed and used for clothing, and wheat, rice, dates, melons, and a variety of other crops were grown. Water buffalo and zebus were domesticated. Ceramic items made with a potters' wheel, and decorated with geometric and animal motifs, have been found in profusion at all major IVC sites. Trade via ship went on with Sumer in southern Mesopotamia.



FOOTNOTES PAGES

INANNA

This article is based on the March 24, 2011 version of the Wikipedia article ‘Inanna.’



Inanna, (Sumerian DINA NA; Akkadian DINANA) is the Sumerian goddess of nonmarital sexual love, fertility, and warfare. Although Gelb has suggested that the oldest form of her name is Innin (DINNIN), the name Inanna actually means ‘glorious or wild female human being’ in Sanskrit, and her origin story indicates her source was Aratta, or Harappa, in Pakistan. Inanna’s Akkadian counterpart is Ishtar, and Inanna’s sign is an eight pointed star or rosette. She is often depicted with lions, standing on their backs or flanked by them. Her cuneiform symbol is a hook-shaped twisted knot of reeds, a sign of the storehouse doorpost, representing plenty. Venus was Inanna’s significator in heaven. This planet sets in the west and rises again in the east, perhaps analogous to Inanna’s descent to the netherworld. Like Venus, Inanna was linked to rain and storms.

As early as 4,000 BC, Inanna was associated with the city of Uruk. The famed Uruk Vase depicts a row of naked men bearing bowls, vessels and baskets of farm produce, and leading sheep and goats to a female facing the ruler. This female was ornately dressed for a divine marriage, and attended by a servant. The female holds the figure of two twisted reeds of the doorpost, a symbol of Inanna, while the male holds a box and stack of bowls, the later cuneiform sign for En, (lord), or high priest of the temple.

During the spring equinox the high priestess of Inanna, housed at the temple of An, would chose as her consort a young man who represented the shepherd Dumuzi, to celebrate the Akitu (New Year) ceremony. Later kings established their authority by taking the place of Dumuzi in the temple for one night on the tenth day of the new year festival.

As a goddess of war, Inanna is described as speeding carnage, untiring, stirring confusion and chaos, clothed in terrifying radiance. Battle is called ‘the dance of Inanna.’

According to one story, Inanna tricked the lord of wisdom, Enki, into giving her hundreds of documents called the Mes, which were blueprints for civilization, containing recipes for weaving, brewing, all manner of things. When Enki sobered up he sent Abgallu sea monsters to stop her boat, but she escaped.

Another tale recounts Inanna’s descent to the netherworld. She arrives for the funeral of her brother-in-law, Gu-gal-anna, the Bull of Heaven, slain by Gilgamesh and Enkidu. Her jewels and clothing are taken away at each of seven gates, and her hostess kills her.

She is rescued and revived, but sentences her negligent husband Dumuzi to the netherworld, so his sister offers to take Dumuzi’s place for six months of the year. This tale appears in a distorted version in the Greek myth of Demeter and Persephone.

This article was based on the March 24, 2011 version of the Wikipedia article 'Indra'.



Indra is King of the Devas, Lord of Heaven, God of War, Storms and Rainfall, and brother of Surya, the Sun. Like Soma and Agni, he is called 'Yahva' (mighty). He pushed up the sky, released dawn (Ushas) from the Vala cave, and killed the Asura serpent VRtra to liberate the rivers and end a drought, both latter acts are central to the Soma sacrifice. Attended by Maruts, Vasus, children of Diti, and Rudra, his many epithets include 'vRSan' (the bull), and 'Maghavan' (the bountiful). In Zoroastrianism the name Indra appears as an arch-demon, but in Puranic traditions, Indra has a heroic, almost brash and amorous nature. (The name 'Indara' is mentioned among Mitanni gods in the documents of this Hurrian-speaking people who ruled north Syria between 1500 and 1300 BC). In the Puranas, Vedas, and epics Indra was called Devendra, (Indra of the Devas), Shakra (mighty one) and Vasava (Lord of Vasus). Indra's wife is Indrani, whose father, Puloman, was slain by Indra. The rainbow is called *Indradhanush*, Indra's bow. Indra's name eventually came to be used to describe chieftains or rulers, so that Rama was called *Raghavendra*, or the Indra of the Raghu clan.

With Agni, Varuna and Surya, Indra wages war on the demonic Asuras. As God of War, he is guardian of the east. Also as a god of war, Indra is described as overthrowing many stone forts of the Dasyu. The favorite god of the Vedics, Indra has 250 hymns dedicated to him in the Rig Veda. At times Indra is described as *gora*, 'golden-bodied,' other sources call him brown. In the Rig Veda he dyes his hair yellow with Soma juice. The thunderbolt *vajra*, a bow, a net, and a hook are Indra's weapons, and he rides a four-tusked white elephant called Airavata. Indra lives in Svarga in the clouds about Mt. Meru. Slain warriors go to his hall after death, to live without sadness, pain or fear.

Some have theorized that Indra's history reflects old traditions later assumed by the solar god Ravi/Shiva, that is, these are different names for the same deity.

This article is based on the March 24, 2011 Wikipedia article ‘Kali’.



Kali, also called Sati and Parvati, is the Hindu goddess of eternal energy, death, time and change. Her name means ‘the black one’ and is associated with *kaala*, time. She is revered as *Bhavatarini*, redeemer of the universe. Her Kali river divides India from Nepal, and runs parallel to the Ganges river. The consort of Shiva, she is often depicted standing on his body. Among her names are *Kalaratri*, black night, and *Kaalikaa*, relating to time. She is not the emblem of the Age of Kali, *kaliyuga*, as that emblem is a male demon named Kali. Nor is the etymology correct which connects her with *kali*, ‘weak, inarticulate.’ In the Sautika Parvan of the Mahabharata, Kali is called Kalaratri, and appears to the Pandava soldiers in dreams, until she makes an appearance amidst the fighting during an attack by Drona’s son Ashwatthama.

The tenth century Kalika Purana depicts her as the *Adi Shakti* (fundamental power) and *Para Prakrti*, beyond nature. She is described as riding a lion, holding a sword and blue lotuses, young, dark and beautiful, with loose hair. The Karpuradi-stotra clearly indicates that Kali is more than a terrible, vicious slayer of demons who serves Shiva. She is identified as supreme mistress of the universe, associated with the five elements.

Described as young and beautiful, with a gentle smile, she makes gestures with her two right hands to dispel fear and offer boons.

In the most famous Kali myth, Durga and her assistants, the Matrikas, wound the demon Raktabija in various ways and with a variety of weapons, attempting to destroy him. However, each drop of Raktabija’s blood becomes a clone of him, and the battlefield fills with his duplicates. Durga summons Kali to defeat the demons, or as some say, Durga takes the form of Kali to battle the demons. Kali appears armed with a sword and noose, bearing a skull-topped staff, wearing a tiger skin and a garland of skulls, appallingly emaciated, red-eyed, tongue-lolling, and filling the sky with her roars. She kills Raktabija by sucking out his blood and putting his duplicates in her mouth.

In art Kali is often depicted with her tongue protruding. This may be a visual pun, for the word for tongue and sweet are the same in many languages, and ‘sweet one’ would be a euphemistic way of referring to the formidable deity. In Tantric contexts the tongue denotes the element of *rajas*, action and energy, controlled by *sattva*, spiritual force.

At times Kali is shown naked or wearing a skirt of severed arms and a garland of severed heads. Fang-mouthed, she is accompanied by serpents or a jackal, while haunting a cremation ground with her consort. The 51 heads in her garland signify Devanagari letters, for writing in Sanskrit, as she is the mother of language and all mantras.

FOOTNOTE PAGES KALIBANGAN

This article is based on the March 24, 2011 version of the Wikipedia article, 'Kalibangan.'

Kalibangan, Hindi for 'black bangles,' is the name of a town and archeological site on the left or southern banks of the Ghaggar (Sarasvati) River in Tehsil Pilibangan, in Hanumangarh District, Rajasthan, India, 205 kilometers from Bikaner. When Kalibangan's ASI excavation report was published in its entirety in 2003, the report concluded that Kalibangan was a major provincial capital of the Indus Valley Civilization. Kalibangan is distinguished by its fire altars, and the world's earliest attested ploughed field (2800 BC). In 1960-1969 two ancient mounds, spread over half a kilometer, were excavated by the Archeological Survey of India (ASI). The smaller mound on the west is 9 meters high and known as the citadel. The eastern mound is 12 meters high and is called the lower city.

The excavation brought to light two successive cultures; the layer called Kalibangan II (2500-1750 BC) is Harappan, and has the characteristic grid layout, and the lower, older layer, Kalibangan I (or Period I), is termed early or antecedent Harappan, (3500-2500 BC) and is found only at the lower levels of the western 'lower city' mound. Kalibangan I features pottery similar to that of the Sothi culture in Afghanistan. Pottery called Fabric A, B and D is red-painted, A has designs in light black, decorated with white lines. Lines, flowers, leaves, insects, trees and squares were favored motifs. B has the lower half roughened, and flowers and animals painted black on red. D has slanted lines or semicircles, but most pots were plain. C has a violet tinge and fine finish, E was light in color, and F was grey. Other Kalibangan I finds were small blades of chalcedony or agate, some serrated or backed, soapstone, shell, carnelian, ceramic or copper beads, a ceramic toy cart and bull, a quern with mullers, a bone point, and copper celts. In 2600 BC there was an earthquake, which ended the settlement at this site.

The site was soon resettled and the citadel was built.

Vedic fire altars have been discovered at Kalibangan, but no evidence has been found there to suggest worship of a mother goddess. In some fire altars remnants of animals have been found, which suggests animal sacrifice. In the lower town 8 main roads were found, 5 north-south and 3 east-west. Fender posts were installed at corners to prevent accidents, and roads were laid with mud tiles at the second level. Drains from houses emptied into soakage jars under the roads. All was planned by some central authority. Each mud-brick house had a courtyard and 6 or 7 rooms on 3 sides, with a well in some houses, and burnt bricks were used in drains, wells, bath platforms, doorsills and fire altars. Room floors were built of thrashed fine mud, sometimes laid with mud brick or terracotta cakes, or in one case, burnt tiles with geometric designs.

In the burial ground 34 graves were found, with remains placed head to the north amidst pottery, in a rectangular or oval pit. A copper mirror was found in one burial. Some burials were in a pot or urn in a circular pit, with several pots and utensils placed around the central urn. Others featured an oval grave pit, holding only pottery and grave goods. Prof. B.B. Lal has asserted that the Kalibangan site was abandoned circa 1900 BC, when the Sarasvati (Ghaggar) river dried up, but others aver it dried up long before then.

FOOTNOTE PAGES

KUBERA

This article is based on the March 24, 2011 version of the Wikipedia article, ‘Kubera.’



Kubera is the Hindu god of wealth and ruler of the semi-divine Yakshas. He is regent of the north and a world-protector. Often depicted as a fat man, he is adorned with jewels and carries a citron or pomegranate. He at times is shown with a mongoose or a sheaf of gems, money pot or bag, and a mace or club. In Vedic texts he was described as chief of evil spirits, lord of thieves and criminals, (only to acquire god status later in the Puranas and epics). These state that Kubera once ruled Lanka, but was overthrown by his stepbrother Ravana. He later settled in Alaka in the Himalayas, to found a splendid and glorious city, where the leaves of trees were gems and the fruits were heavenly girls. Kubera is guardian of travelers and gives wealth to those who please him. A minor marriage deity, Kubera is invoked along with Shiva at weddings. Described as a green faced, three-headed, four-armed, pale dwarf with a hunchback, (or a big belly), three legs, one eye, and eight teeth, Kubera would seem the epitome of a bad suitor, *ku vara*, but the description is apparently an in-joke that only the literate could appreciate. In Indus script his name has three legs; the vertical strokes of the ‘va’ and ‘rya’ signs. His 8 teeth are the strokes on the top of the old form of the ‘rya’ sign, and his belly or hump is the curve of the ‘ku’ sign. The name looks like this: (|| ‘|’ ‘ku-va-rya’.

Kubera’s vehicle is a man, and he is shown at times with a mongoose, which animal signifies his victory over serpents, the guardians of treasure. The wife of Kubera is Riddhi, representing the journey of life, and she holds a jewel pot. Yet the Puranas record that Kubera’s wife is Bhadra, daughter of the demon Mura. The sons of Kubera are Nalakubara (Reed-axle), Manigriva (Bejewelled-neck) and Mayuraja (King of animals resembling men), and Kubera has a daughter, Minakshi (Fish-shaped Eyes). Lakshmi the goddess of wealth is sometimes called consort of Kubera. The Agni Purana requires that Kubera’s gold image be installed in temples, seated on a goat, club in hand. Since Kubera is the son of Vishrava, ‘Fame’, Kubera is called Vaisravana, and he is also called Ailavila, after his mother Ilavila. The Sutta Nitapa claims that Kubera’s kingdom is called Visana, so Vaisravana is derived from that. But the Mahabharata claims Kubera is the son of Pulastya and his wife Idavida.

This article is based on the March 24, 2011 version of the Wikipedia article ‘Lakshmi’.



Lakshmi, also called Aa and Ya, is the Hindu goddess of wealth, light, wisdom, fortune, fertility, generosity and courage, and the embodiment of beauty, grace and charm. Vishnu is her husband. In her incarnation as Sita, she was married to Rama, an incarnation of Vishnu, and again, as Radha, she was married to Krishna, another incarnation of Vishnu.

Lakshmi is considered to be a daughter of Durga and sister to Sarasvati, Ganesha and Karthikeya (Skanda). She appeared during the churning of the Sea of Milk, along with various other divine items, the last of which was the Amrit, which gave immortality to those who drank it. Vishnu took the form of a beautiful maiden to distract the Asuras and then he gave the Amrit to the Devas. Among the divine items which appeared when the sea of milk was churned were the moon, (Lakshmi's brother) and Alakshmi, a goddess of misfortune. Because Lakshmi first appeared with a lotus in her hand, she is called Padmaa.

An alternate story says that Lakshmi appeared at creation floating over the water on the expanded petals of a lotus. Some accounts say that she is wife of Surya, or Prajapati, or Dharma, that she is mother of Kama, or sister or mother of Dhaatr and Vidhaatr.

In art, Lakshmi is shown clad in red, bestowing coins and flanked by elephants. She carries a sheaf of rice in one arm, and a potful of gold. At times, she has the owl as her vehicle. She presides over forms of worldly wealth, which are fame, knowledge, courage and strength, victory, good children, valor, gold, gems and valuables, grain, happiness, bliss, intelligence, beauty, higher aim, thinking and meditation, morality and ethics, good health and long life.

Lakshmi is worshipped the most on Diwali, the festival of lights. At this time people put small oil lamps outside and hope that Lakshmi might come and bless them. After this, the conch is blown, because like Lakshmi, it is from the ocean.

In Bengal, Lakshmi is worshipped during Kojagiri Purnima night in autumn, when the moon is full, the brightest night of the year. It is believed that she showers wealth on this night. Her white owl represents penetrating sight and intelligence, qualities she shares with the Greek goddess Athena.

FOOTNOTE PAGES LINEAR ELAMITE

This article is based on the March 24, 2011 Wikipedia article, 'Linear Elamite.'



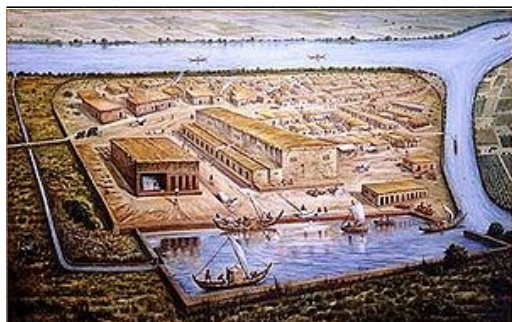
Linear Elamite is a Bronze Age writing system used in Elam, Iran, during the last quarter of the third millennium BC, and known from a few inscriptions only.

There are only 22 known documents in Linear Elamite, of these, 19 are on stone or clay objects excavated in the acropolis in Susa; they are now in the Louvre Museum in Paris.

The most important longer texts, partly bilingual, are engraved on large stone sculptures. These include a statue of the goddess Narunte, large votive boulders, a series of engraved steps, and the 'table au lion', which has a section that has been deciphered, and which reads, rendered in English, 'Inshushinak of Susa, son of Shimpishuk.' This deciphering was made possible because the 'table au lion' included Akkadian cuneiform; it was a bilingual inscription.

There are also a few clay cones with text written on them, and clay tablets. The engraved silver vase in the photo above is kept in the Tehran Museum.

This article is based on the March 25, 2011 version of the Wikipedia article ‘Lothal.’



Lothal is an Indus Valley Civilization

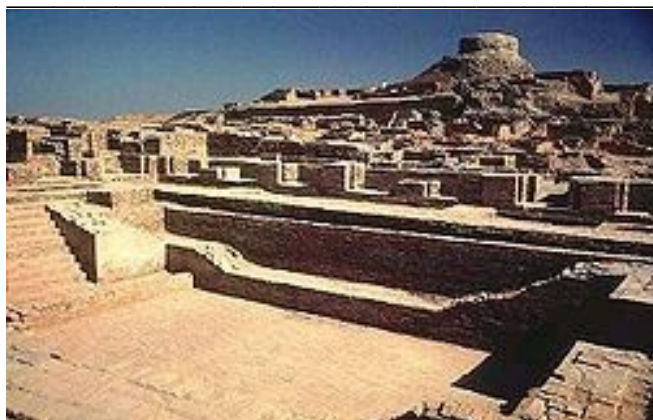
archeological site located in the Bhal region of Gujarat, India. It is near Saragwala in the Dholra Taluka of the Ahmedabad District. Discovered in 1954, Lothal was excavated by the Archeological Survey of India from February 13, 1955 to May 19, 1960. Excavation resumed in 1961, and the findings consisted of a mound, a township, a marketplace and a dock. Ancient Lothal was a thriving port and trade center, sending beads, gems and ornaments as far as Africa and West Asia. The world's earliest known dock is there, connecting the city to an ancient course of the Sabarmati river, on the trade route between Harappan cities in Sindh and the peninsula of Saurashtra, when the surrounding Kutch desert was part of the Arabian sea.

Lothal provides the largest collection of antiquities in the archeology of modern India. It is essentially a single culture site; Harappan, but there exists a pre-Harappan micaceous Red Ware that is thought to be indigenous. The port city thrived from 2400 to 1900 BC, and even after Mohenjo-daro and Harappa decayed, Lothal survived for many years. Yet the constant threats of floods and tropical storms caused great destruction, destabilizing Lothal and finally causing its end.

Pre-Harappan Lothal (before 2400 BC) was a small village by the river with access to the Gulf of Khambhat. The locals made copper objects, beads, semi-precious stones, smooth red micaceous ceramics, and they grew cotton and rice. When a flood destroyed the village in 2350 BC, people from Sindh took the opportunity to plan a town built on platforms 3 to 6 feet high, each platform with 20 to 30 mud brick houses. The new city was divided into a citadel, acropolis, and a lower town. Drains, manholes and cesspools kept the city clean. Lothal imported copper, chert and semi-precious stones from Sindh, and produced bronze celts, fish hooks, chisels, spears and ornaments of ivory and shell. Their goods reached Egypt, Bahrain and Sumer. In 2050 BC a flood exposed some weaknesses in Lothal's dock and wharf, which were not dealt with properly. Another flood leveled the acropolis around 1950 BC. The course of the river shifted, and a new inlet had to be constructed. Public works were not maintained. The warehouse was not repaired properly, and goods were exposed to flood and fire. Trade volumes reduced, and the myriad firms that existed formerly were replaced by factories where hundreds of artisans worked for the same firm. A final flood in 1900 BC gave the city the coup de grace. The population fled inland. During 1900-1700 BC many people moved from Punjab and Sindh to Saurashtra en masse, and so ended Lothal.

FOOTNOTE PAGES MOHENJO-DARO

This article is based on the March 25, 2011 Wikipedia article ‘Mohenjo-Daro’



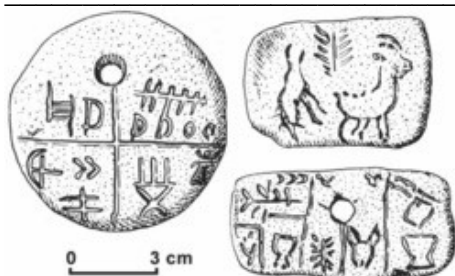
Mohenjo-Daro, located in Sindh, Pakistan, is one of the largest known Indus Valley Civilization archeological sites. It is one of the earliest known urban settlements, built around 2600 BC, contemporary with the cultures of ancient Egypt, Mesopotamia and Crete. By 1500 BC the city was abandoned, but it was rediscovered by an ASI officer, Rakhaladas Bandyopadhyay, in 1922.

The site of Mohenjo-Daro is on a ridge above a flood-plain of the Indus River Valley. As population expanded, the ridge was expanded with mud-brick platforms. Finally some buildings reached 12 meters above the (modern) plain, and considerably higher than that above the ancient plain. Most of the buildings are of fired and mortared brick, some have sun-dried mud brick and wooden superstructures. At its peak, Mohenjo-Daro may have housed 35,000 people. A very large building, dubbed the Great Granary by Sir Mortimer Wheeler, may be better termed the Great Hall, since no evidence of grain has been found there. Nearby is a large elaborate public bath., and near that is a complex of buildings comprising 78 rooms.

Mohenjo-Daro had no city walls, just towers to the west, and defensive fortifications to the south. The city was destroyed and rebuilt at least seven times, with Indus flooding the most likely cause of destruction. Divided into a citadel and a (largely unexcavated) lower city, only surveys have been conducted there since the 1960s. Excavations of the site were banned since 1965, due to damage to exposed structures caused by weathering.

FOOTNOTE PAGES OLD EUROPEAN (VINCA) SCRIPT

This article is based on March 25, 2011's version of the Wikipedia article 'Vinca Script.'



Old European, or Vinca script, is the term used for one or more Neolithic writing systems discovered in southeastern Europe. In 1875, archeological excavations led by Hungarian archeologist Zsolt Torma (1840-1899) at Tordos, Hungary (today Turdash, Romania) unearthed a cache of objects inscribed with previously unknown symbols. In 1908, a similar cache was found during excavations conducted by Miloje Vasić (1869-1956) at Vinca, a suburb of Belgrade, Serbia, some 120 km from Tordos. Later, more such fragments were found in Banjica, another part of Belgrade. Over 150 Vinca sites have been identified since then in Serbia alone, but many, including Vinca itself, have not been fully excavated. Thus, the culture of the whole area is called the Vinca culture, and the script is called Vinca-Tordos script. In 1961 the discovery of the Tartaria tablets in Romania by Nicolae Vlassa reignited interest in the area. The find was later carbon-dated to before 4,000 BC, which was even earlier than the writing of the Sumerians and Minoans.

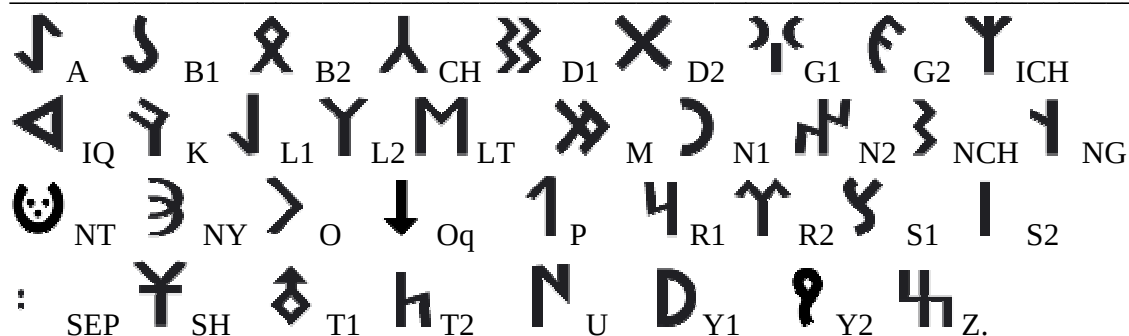
To date, more than a thousand fragments with similar inscriptions have been found throughout southeastern Europe; in Greece (Dispilio tablet), Bulgaria, Yugoslavia, eastern Hungary, Moldova, and southern Ukraine. Most of the inscriptions are on pottery, with the remainder appearing on whorls, figurines, and other objects. Over 85% of the inscriptions consist of a single symbol. The symbols themselves are a variety of abstract and zoomorphic pictograms, such as birds, brushes, swastikas, crosses and chevrons. Symbols that appear by themselves tend to appear exclusively on pots, symbols grouped with others tend to appear on whorls.

The bulk of the Vinca signs were written between 4500 and 4000 BC, with the Tartaria tablets dating back to 5300 BC. This means that they pre-date proto-Sumerian pictographic script by more than a thousand years. The signs have little in common with Near Eastern writing, leading to the conclusion that Sumerian and Vinca script arose independently. However, there are similarities between Vinca signs and other Neolithic symbologies found as far afield as Egypt, Crete and China.

Use of Vinca script appears to have been abandoned at the start of the Bronze Age, suggesting that the new technology brought with it significant changes in social organization and religious beliefs. The objects on which the signs appear are commonly found in refuse pits and did not seem to have much long-term significance to their owners. Inscribed figurines were usually found buried under houses, perhaps in the context of a vow or promise, and no longer needed afterwards. Over a quarter of the inscriptions are on the bottoms of pots, which suggests that they were maker's marks.





















FOOTNOTE PAGES OLD TURKIC SCRIPT

This article is based on March 26, 2011's version; Wikipedia article, 'Old Turkic script.'



Old Turkic script, also called Orkhon-Yenisey script and Gokturk script, is the alphabet used by the Gokturk and other early Turkic khanates to record the Old Turkic language. It was later used by the Uyghur empire. It is related to 9th century AD Kyrgyz inscriptions and Old Hungarian script. The writing direction was right to left, usually.





















The script is named for the Orkhon Valley in Mongolia, where 8th century AD inscriptions were discovered, which are the oldest known texts in any Altaic language. Turkish inscriptions that pre-date the Orkhon alphabet used about 150 symbols. At Noin-Ula and other Hun burial sites in Mongolia and regions north of Lake Baikal, artifacts found displayed over twenty carved characters. Most of these were either identical or very similar to the letters of Turkic Orkhon script.

Old Turkic	Indus Script	Old Turkic	Indus Script
 B1	 595 bi	 M	 220 ma
 CH	 728 chi	 R2	 405 rya
 D2	 540 da	 N1	 740 an
 G2	 066 ga	 NG	 065 na
 P	 440 pa	 T2	 063 ta

PACIFIC ISLANDS WRITING SYSTEMS -- Carolinian script

													
na	ko	ta	bae	cho	no	bi	ru	ma	poe	mae	ngae	bo	wa
													
ra	uu	to	cha	mwoe	choe	mwa	ro	maa	ba	tae	pae	fo	chuu
													
bu	noe	tuu	fa	nae	mwoa	rae	nuu	sa	toe	wae	sae	kuu	sho
													
pa	ku	choo	ka	ruu	nga	mwo	kae	tu	ngo	ngoa	choa	shu	koe
													
shoa	nguu	puu	toa	shuu	su	poa	nge	nu	fae	mwi	so	taa	mu
													
chu	oe	re	ha	roa	ryo	noa	nma	ya	yoa	yae	i	wo	yoe
													
fi	ki	ngi	ni	mi	wi	chi	pi	si	yo	ti	ri	u	

Caroline Islands script, seen above, was used in Micronesia for writing in the Woleai language before the 20th century. A claim was made that this script was invented by a Christian priest, but this is unlikely, due to the Indic syllabary nature of the system, and the many affinities with Indus script and another Pacific Islands writing system, Rongorongo, that was used on Easter Island (Rapa Nui).

Indus	Caro	Indus	Caro	Indus	Caro	Indus	Caro	Indus	Caro
									
527	si	065	no	625	ba	440	pa	220	maa
shi	si	na1	nu	ba	ba	pa	pa	ma	maa
									
645	ka	388	nga	405	re	853	u	415	yo
ka	ka	nga	nge	rya	re	u	wo	ya2	yo

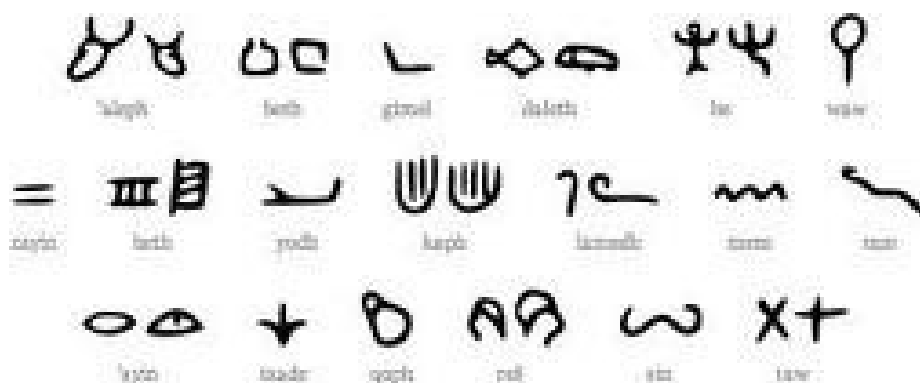
FOOTNOTE PAGES PACIFIC ISLANDS WRITING SYSTEMS—Rongorongo

The **Rongorongo** writing system was used to write by Rapa Nui people of Easter Island, an isolated isle 2,180 miles off the coast of Chile, inhabited by Polynesians and another group that may have been of indigenous Chilean descent. The writing system used a unique writing direction, it reversed direction from one line to the next, but unlike boustrophedon, it also inverted (went upside-down). Rongorongo uses ligatures (combined signs) like Indus script, and many of the signs used in Rongorongo are like Indus script signs, there are also affinities with Carolinian script and Brahmi.

01	02	03	04	05	06	07	08	09	10	14	15	16					
a ₁	ta ₁	a ₂	ko	tu	re	pa	pu	ni	hi	ka	va	na					
22	25	27AB	28	34	38	41	44	46	47	50	52	53					
ra	to	pi, an	u	po ₂	ti	ku	he?	ngo	he	na ₂	ha	ha					
59	60	61	62	63	66	67	69	70	71	74	76	91					
koe	ki	re	po ₁	nga	i	kai	ni	u	ta ₂	i	ure	o					
95	99	200	240	280	380	400	530	660	700	720	730	901					
tu	aka	te	ke	e	atu	ro?	ao	ru	ma	maanga	heke	hi?					
'a	au	eo	eo	kai	ki	hatu	he	heke	ho	hoe	hotu	hu	i	mai	mi	mo	ngi
95	99	200	240	280	380	400	530	660	700	720	730	901	95	99	200	240	280
no	nui	o	raa	ri	rq	ro ₂	rua	ta ₂	tapu	tara	ua	ura	va ₂	vi			

FOOTNOTE PAGES PROTO-SINAITIC & PROTO-CANAANITIC

This article is based on March 26, 2011 versions of two eponymous Wikipedia articles.



Proto-Canaanite script is the name given (a) to the [Proto-Sinaitic script](#) when found in [Canaan](#); [(b) to the early [Phoenician script](#) before some cut-off date, such as 1050 BCE, as [Phoenician](#), [Hebrew](#), and other [Canaanite dialects](#) are largely indistinguishable before that time;] or (c) to a hypothetical ancestor of Phoenician, with an undefined affinity to Proto-Sinaitic. In the latter case, it is generally assumed to be pictographic, but no such script is attested, and illustrations of it are modern inventions.

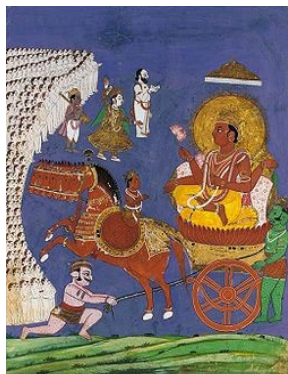
Proto-Sinaitic script is the alphabetic writing system of some Middle Bronze Age inscriptions from Sinai, Middle Egypt, and Canaan. It is the ancestor to Semitic vowel-less alphabetic writing systems such as Phoenician and Aramaic. This writing system is named for the inscription corpus at Serabit el-Khadim, Sinai. During the late Bronze Age, the writing system split into South Arabian and Canaanite groups. The Canaanite group was influenced by the Byblos syllabary and evolved into Phoenician script by 1100 BC.

FOOTNOTE PAGES

RAVI

This article is based on the March, 26, 2011 version of the Wikipedia article ‘Ravi.’

Ravi (see also Shiva), is a common Hindu man’s name, which may refer to the Hindu sun god, Surya, or the Ravi river. The name means ‘dispenser of heat or light’, in Sanskrit.



Surya is one of the 8 forms of Shiva, and the chief solar deity in Hinduism, son of Kasyapa and his wife Aditi, or son of Indra, or son of Dyaus Pita, according to the version. His hair and arms are of gold. Surya drives through heaven in a triumphal chariot drawn by seven horses (or a seven-headed horse), which represents the seven colors of the rainbow. Among his names are Vishnu, Vivasaan, Ravi, Aditya, Pusha (Purifier), Divakar (Day-maker), Savita (Vivifier), Arka (the ray), Mitra (friend), Bhanu (light), Bhaskar (light-maker), and Grahapati (Lord of the Grahas).

Surya’s consorts are Saranyu, Ragyi and Prabha. Saranyu was the mother of the seventh (present-day) Manu and the twins Yama and Yami. She also bore him the Ashvin twins, horsemen and doctors to the Devas. Unable to bear Surya’s radiance, Saranyu created an entity from her shadow called Chhaya and instructed her to act as Surya’s wife, and Chhaya bore Savarni, the next, (eighth) Manu, and Shani, the planet Saturn, as well as daughters, Tapti and Vishti. Surya also has a son by Ragyi called Revanta. The Suryavanshi dynasty of kings, including Rama, claims descent from Surya.

In the Mahabharata, the sage Durvasa gives Princess Kunti a mantra to allow her to summon any god and bear him a child. When Surya appears, Kunti is afraid and asks him to leave, but Surya fulfills the mantra so that Kunti retains her virginity and the child Karna appears at once. Although Kunti abandons the boy, he grows up and later becomes a central figure in the battle of Kurukshetra, battling the Pandavas.

In the Vedas, Surya is called the ‘eye of Mitra, Varuna and Agni.’ In Zoroastrianism, the Sun is described as the ‘eye of Ahura-Mazda.’

FOOTNOTE PAGES RIGVEDA

This article is based on the March 26, 2011 version of the Wikipedia article ‘Rigveda.’

The **Rigveda** (from Sanskrit *Rc*, praise, verse, and *veda*, knowledge) is a collection of ancient Vedic Sanskrit sacred hymns. It is among the four sacred canonical texts of Hinduism, known as the Vedas. Some Rigvedic verses are still recited as Hindu prayers, at religious functions and other occasions. One of the oldest extant texts in any Indo-European language, the Rigveda has strong linguistic and cultural similarities with the Iranian Avesta. Hindu tradition says that the Rigveda was collected by Paila, under the guidance of Vyaasa.

The surviving version of the Rigveda is based on a 10th century BC collection that established the core; (mandalas 2-7), and a later edition which included additions and orthoepic changes to the Vedic Sanskrit. The text has been presented in various versions, such as the Padapatha, used for one way of memorization, and the Samhitapatha, used for recitation.

The text consists of ten books, called mandalas, of which 2-7 are the oldest and shortest. The first and last mandalas are the longest and youngest. Each mandala is of hymns called sukta intended for sacrificial rituals. Tradition associates a rishi (composer) with each stanza (rc) of the Rigveda. Books 2—7 are called the family books, since hymns by members of the same clan are in each book. Ten families of rishis account for more than 95% of the stanzas; for each lineage there is a formulaic hymn used for animal sacrifice in the Soma rite.

The 30 Rigveda manuscripts (collected at Kashmir, Gujarat, Rajaputana, Central provinces, et al.,) at the Bhandarkar Oriental Research Institute, are written in Sharada and Devanagari scripts on birch bark and paper; the oldest dates to 1464 AD. At least 5 manuscripts have preserved the entire text of the Rigveda.

Rigvedic hymns are dedicated to various deities and deified natural phenomena. Agni, Soma, Indra, Mitra, Varuna, Ushas, Vishnu, Rudra, Dyaus Pita, Prithivi, Vayu, and Pushan are included, but also Apas, (the waters), Parjanya (thunder and rain), the seven rivers of Sindh, and the Sarasvati river. The number of gods is given as thirty-three. The hymns mention references to possible historical events, such as the struggle between the Vedic Aryans and their foes, the Dasyus.

Rigvedic culture appears from the hymns to have been mobile and semi-nomadic. They had horse chariots, ox-drawn wagons and bronze weapons. The geography is consistent with Greater Punjab; rivers flow north to south, mountains are remote but visible and reachable. Horses, cattle, goats and sheep played an important part in Rigvedic life, and elephants, camels, donkeys, buffalo, wolves, hyena, lions, peacocks, geese and chakravakas are also mentioned.

FOOTNOTE PAGES SAGARA and EN-MERKAR

The Sumerian tale *En-merkar and En-suhgir-anna* tells how the goddess Inanna moved from Aratta (Pakistan or North India) to Sumer at the behest of her suitor, the Sumerian Lord Merkar. In this tale the name of the Arattan Lord Suhgir-anna's chief minister is given as Ansigaria, and this gives us a clue to the actual pronunciation and meaning of the Arattan Suhgir-anna's name. In Sanskrit 'an-sig-arya' means 'follower of Sigarya', whose name means 'noble war.'

This king Sigarya or Suhgir-anna, mentioned in a Sumerian tale, may be identified as the Vedic king Sagara.

In a previous Sumerian story there was a drought in Aratta, and the crops would not grow until Inanna left for Sumer, and Aratta sent precious stones and ore to Sumer in exchange for grain. Inanna became identified with Uruk, (Warka, Iraq) before 4000 BC.

In the Sumerian side of the story, the Lord of Aratta, Suhgir-anna, dictates a message to his envoy, to go to Unug, demanding submission, and the Arattan boasts that his connections to Inanna are better than those of the Sumerian. When the envoy delivers the message to Sumer, En-merkar responds that Inanna lives at the temple with him, and will not even return to Aratta 'for 5 or 10 years.' On receiving this reply, Suhgir-anna is perplexed, and his advisors recommend against confrontation with Sumer.

But he vows never to submit to En-merkar, even if Aratta be utterly destroyed.

Then a sorcerer called Urgirinuna arrives from the vanquished land of Hamazi. He promises the chief minister of Aratta that he can make En-merkar submit to Aratta. The Arattan agrees to fund the mission, and the sorcerer goes to Nisaba in Eresh, where he makes the dairy livestock of En-merkar get sick.

The sabotage is observed by the cowherds, who pray to Utu, the sun god, for help. The wise woman Sagburu appears, and each time the other sorcerer casts fish eggs into the water to magically make an animal appear, Sagburu brings a predator from the water which eats the animal so produced. Sagburu refuses to spare the rival sorcerer and casts him into the Euphrates.

When Suhgir-anna hears of this, he admits defeat and submits to En-merkar.

Now, what evidence is there that the Vedic king Sagara may have been the Arattan king (of ill-fame) in Sumer?

The Vedic traditions about Sagara say that he was one of the greatest kings of the solar dynasty, and he lived in the Satya Yuga, the Hindu Golden Age. His pedigree begins with Brahman and Prakrti, who begat Brahma, who begat Marici, who begat Kashyapa, the father of humanity. With Aditi, Kashyapa sired Vivasvan (Surya), the sun god, after whom the Suryavansh (solar) dynasty is named.

FOOTNOTE PAGES SAGARA and ENMERKAR

One of Surya's sons was Vaivasvata Manu (also known as Satyavrata, King of Dravida), who escaped from a great flood and founded Vedic culture in the land between the Sarasvati and Drishadvati rivers in north India. Like Noah, Manu was told by god to load animals and people into a ship to escape a deluge. It was Manu who founded the city of Kosala, later called Ayodhya. The next ruler was dynasty founder Ikshvaku, (sugarcane), the son of Manu's brother Shraadev. This Ikshvaku was born after the deluge caused Manu's ship to ground on the Malaya mountains in Dravida country. King Ikshvaku, also known as Rishabh or Adhinatha (first lord), is credited with the invention of Jainism, writing, animal care and agriculture. He sired 101 sons, including Nimi, who begat Nrga, who begat Hemchandra, who begat Dhanda, who begat Vishala, who begat Vikuksi, who begat Kakutstha, who begat Anena, who begat Prithu, (for whom earth, 'Prithvi' was named), who begat Vishvagashva, who begat Ardra, who begat Yuvanashva I, who begat Shrivast, who begat Vrihadashva, who begat Kuvalashva, who begat Dridhashva, who begat Pramod, who begat Haryashva I, who begat Nikumbh, who begat Santashva, who begat Krishashva, who begat Prasenjit I, who begat Yuvanashva II, who begat Mandhata, who begat Ambarisha, who begat Purukutsa, who begat Traddasyu, who begat Sambhoot, who begat Anaranya II, who begat Trashdashva, who begat Haryashva II, who begat Vasuman, who begat Tridhanva, who begat Tryaruna, who begat Satyavrata, who begat Harishchandra, known for his honesty and devotion to Dharma, and who begat Rohitashva, who begat Harit, who begat Chanchu, who begat Vijay, who begat Kuruk, who begat Vrika, who begat Bahu, the 44th Ikshvaku king, and Sagara's father. Now this Bahu was dethroned by the five hordes, among them, a group called the Pahlavas or Pahnava, foremost among the Kshatriya warrior caste. The Pahlavas were said to be Parthians (Persians), and the Oxus (Amu Darya) River flowed through their land. The Vishnu Purana says the Pahlavas were conquered by Sagara, declared non-Hindu foreigners (Mlecchas), and sentenced to wear beards. The details of King Sagara's life and career are these; he had two wives, Sumati and Kesini, but no sons, so he performed austerities and was granted children. One of his wives gave birth to a beautiful son, and the other produced an object like a gourd. Sagara was about to throw away the gourd, but was told to open it and take out the seeds, and treat them with ghee. The seeds grew into 60,000 sons, who grew to manhood with the other son, Asamanjas. All the sons grew up to be wicked and abusive.

Sagara prepared a horse sacrifice to prove his supremacy, and Indra decided to steal the horse, which he left at the ashram of the meditating sage Kapila. King Sagara's sons set out to find the horse, and interrupted the meditations of Kapila with threats. This offense caused all 60,000 of Sumati's sons to burn to ashes. Then Sagara's grandson Anshuman retrieved the horse, and Kapila informed him that the sons of Sagara could be delivered if Ganges herself would descend from heaven and bathe them with her waters.

This far into the story, we have a theme of water being needed to save the children of Sagara, who are very numerous. The Lord of Aratta, Suhgir, also needed to feed his numerous people, due to a drought that caused them to need imported grain.

FOOTNORE PAGES SAGARA and ENMERKAR

In legend it was King Sagara's great-great grandson, Bhagiratha, who redeemed the 60,000 sons, for he pleased Ganga, the Ganges river goddess, by performing austerities, and convinced her to come to earth. She told Bhagiratha that the force of her waters falling would be too great for the earth to sustain, and she asked for someone to break the fall. Shiva agreed to let the waters of Ganga descend onto his head, and Ganga's waters revived the 60,000 sons of Sagara when they reached them, so that they could go to heaven. (The Bhagiratha river is a source of the Ganges; it springs from snowmelt coming from the Gangotri glacier, and joins water from mountains such as Trisul (trident) associated with Shiva.)

What events could Sagara's story have been based on? What could have caused a drought and famine in ancient North India? The story of Bhagiratha says that when Ganga spread her water over the remains of Sagara's sons, the ocean was refilled. Did some tectonic event change the coastline and alter river courses?

Yes, the Yamuna and another tributary of the Sarasvati river were seismically rerouted, at least 6,000 years ago, so that they flowed into the Indus and Ganges. This caused the Sarasvati river to dry up and the heavily populated Ghaggar-Hakra (Sarasvati) river valley became a desert. There must have been a Vedic exodus, and it is during Neolithic times that we find Vinca script (some of it obviously the same as Indus script) appearing in southeast Europe.

Even the goddess Inanna fled during this time. But what time frame are we discussing?

P. V. Vartak has proposed a date for the Mahabharata War of 5561 BC, which has been verified by Nilesh Oak using astronomy software. Since Krishna's death and the sinking of Dwarka are dated 36 years after that war, that would be 5525 BC. Loss of a seaport and arable land, caused by a sea level rise, could have caused a famine in north India. Thermoluminescence dating has given estimates for Dwarka's sinking between 10,000 and 5,000 BC. It has been noted that Inanna has been identified with Uruk since 4,000 BC, so that would be the very latest date possible for En-merkar, Sagara and Inanna to have existed, if they represent historic figures. It has been written that the human lifespan in the time of Sagara was 400 years. This seems absurd, unless one considers that Neolithic people would have been counting the passage of time in lunar or solar months rather than years. A lifetime of 400 months would equate to less than 35 years. Lawrence J. Angel, in a paper presented to the 'Paleopathology at the Origins of Agriculture' conference, indicated that during the early eastern Mediterranean Neolithic (from 7000 to 5000 BC), the median lifespan for men was 33.6 years, and that for women was only 29.8 years. This is entirely consistent with the (years to months) corrected lifespan of people of Sagara's time, when the transition from hunting and gathering to agriculture was going on.

An odd feature of the story of Sagara's sons tells how they dug very deep into the earth looking for the lost horse. This is not what people searching for a horse would do. It is more likely that Sagara put his subjects to work digging in the dry Sarasvati riverbed, as anyone would do during a drought, for that is where water will pool up, if you dig even a little. As for Bhagiratha's austerities, they may have taken the actual form of overseeing a major construction project intended to re-route one of the tributaries of the Ganges, so that Sagara's kingdom might have water again, and survive.

This article is based on the March 26, 2011, version of the Wikipedia article, ‘Sarasvati.’



Sarasvati is the name of a river and a Hindu goddess, who is also called Dhara and Varnamatrika. She is goddess of knowledge, music and the arts, and consort of Brahma. She is considered ‘the mother of the Vedas.’ Books, pens and musical instruments are placed before her image so that she may bless them. Her vehicle is a swan or peacock, and in art she is depicted dressed in white, playing the *vina*, a type of lute, and seated on a lotus. Unlike Lakshmi, the goddess of wealth, she is not heavily adorned with gems and gold, but dressed modestly.

In the Rigveda, Sarasvati is a mighty river personified as a goddess. In some Puranas, Sarasvati is the daughter of Shiva, and she is called the daughter of Gowri (Kali) in the Devi Mahatmya. Her attributes, which she holds in her hands, are the bell, trident, plowshare, conch, pestle, discus, bow and arrow. Among Sarasvati’s names are Hamsavahini ‘She with the royal goose for her vehicle’, and Varnamatrika, ‘Of the pen’. Brahma gave Sarasvati to Vishnu as wife, but since she has quarreled with Vishnu’s other wives, she spends most of her time with Brahma. There is a theory that Princess Brahmi, daughter of Adhinatha, was deified after death under the name Sarasvati.

As an offering, Sarasvati is given honey, which to Hindus signifies perfect knowledge.

The Sarasvati River is mentioned in the Rigveda as ‘best river, best mother, best goddess.’ It was said to be between the Yamuna in the east and the Sutlej in the west. Later Vedic texts say that it dried up in a desert. The Ghaggar-Hakra River has been identified as the Sarasvati of Vedic hymns. ‘Mother of floods’ is one Vedic reference to this once mighty river. The river is described as flowing to the ocean, something it no longer does. At least 6,000 years ago an earthquake re-routed some of the tributaries of the Sarasvati, reducing it to a trickle, or an aquifer.

Many hundreds of unexcavated Indus Valley Civilization sites have been identified along the Ghaggar-Hakra river valley, where the Sarasvati once flowed.

This article is based on the March 26, 2011 version of the Wikipedia article, ‘Shiva’.



Shiva, also called Ja, U, Aa, Ravi, Sthanu, LRii, and Bhairava, has a Sanskrit name which means ‘Auspicious’ or ‘Kind.’ He is a major solar Hindu deity, the destroying member of the Hindu Trimurti, with Vishnu as preserver and Brahma as creator. Shiva is also called Kala, time. Shiva’s consort is Sati, (also known as Parvati, Kali, or Chandi), and his vehicle is Nandi the white bull, which identifies him with Adhinatha. The abode of Shiva is Kailasha mountain in the Himalayas, but Varanasi (Benares) is especially loved by Shiva, and is called Kashi in religious contexts. In art, Shiva is shown often with his trident, a crescent moon in his long shaggy (sometimes golden) hair, skull-garlanded, with three eyes, a pale naked form smeared with ash, wearing serpents, sometimes dancing the *tandava*, sometimes wandering the cremation grounds. Other portrayals show him in meditation, or enjoying his wife or the company of his family. Shiva’s epithet Nilakantha is thought to mean ‘blue-throat’ and to be a reference to the tale of him swallowing the poison churned up from the world ocean. However, as Iravatham Mahadevan has written, *nil kanta* in Tamil means great warrior, so the tale may have been invented to explain words that made no sense in Sanskrit. Some depictions of Shiva show him seated on a tiger skin, an honor reserved for the most accomplished of Hindu ascetics, which signifies they have conquered lust. A small drum called a damaru is carried by Shiva, and it is said that the Tamil and Sanskrit languages emerged from the two sides of this hourglass-shaped drum.

The Vedic name for Shiva was Rudra, and he was a fearsome roaring storm god, the father of the Maruts. While the Rigvedic *Rudram* invokes Rudra under the name Shiva, (kind one) the name ‘Shiva’ is also applied to Indra, Mitra and Agni many times. Rudra is called Sharva, the archer, and this name is also applied to Shiva. According to the Nirukta, a text on etymology, ‘Agni is called Rudra also.’ The moon is identified with Soma, and Shiva-Rudra the soma-drinker has the moon as his crest. In later writings, Soma and Rudra were identified with one another, as were Soma and the moon. One theory maintains that the Puranic Shiva is a continuation of Vedic Indra. Both had a thirst for Soma. Both are connected with mountains, rivers, male fertility, fearlessness, war, transgression of established mores, the Aum sound, and the Supreme Self. Both are likened to a bull, also. Since the Bull of Dharma signifies righteousness, this denotes that these gods embody righteousness, as understood by ancient Indian people.

FOOTNOTE PAGES SKANDA

Skanda, also called Kartikeya, Murugan, Sanmuga, Shadanana, Kumara, Dhandapany, Guhan, Velan and Subrahmanya, was called Kanta by the Indus Valley people, who often portrayed him in art, battling Asuras or receiving gifts. As the son of Shiva and foster son of the Krrtikas (Pleiades), Skanda occupies an important place in the Hindu pantheon.

Below, Skanda slays Mahisha the demon buffalo as his father, Shiva, looks on.



Skanda may be identified by his lance, the three peacock feathers in his crest, the six women accompanying him in some scenes, and his mysterious presence inside a huge pipal tree (the heart-shaped leaves make it obvious as such).

Skanda has two wives, Valli, daughter of a tribal chief, and Indra's daughter, Devasena. His army's emblem is a rooster, but the peacock is Skanda's mount.



This article is based on a March 26, 2011 version of the Wikipedia article, 'Soma'.

Soma, (from Sanskrit *sav*, to press) was an important ritual drink among the Vedic Indian and Persian Avestan populations.

The Rigveda's Soma Mandala has in it 114 hymns, praising the energizing nature of Soma. The deity Soma was called 'Creator of the Gods', given precedence over Indra, and called 'a God for Gods'. In the Avesta, the Yasht 20 and Yasna 9-11 are dedicated to Haoma (Soma).

Soma was prepared by pressing the juice from the long stalks of a greenish tawny plant (possibly a type of Ephedra), which grew in the Himalayas. The juice was filtered through lamb's wool and mixed with other ingredients, including cow's milk.

In the Vedas, Soma is portrayed as sacred and as a deva. Drinking Soma produces immortality, *amrita*, and Soma, the deity, is called 'Yahva', mighty. Amrita is conceptually similar to ambrosia, the Greek food of the gods. The deities Indra and Agni are portrayed as great consumers of Soma. The drink Soma was kept and distributed by the Gandharvas. Regions associated with Soma are Arjikiya and Sushoma. Sharyanavat may have been the name of a lake with banks where Soma grew. It is said to have grown in the mountains, especially Mount Mujavant (a high peak in north Kashmir or Xinjiang, Muzh Tagh Ata). Soma became unavailable after Vedic times, and expiatory prayers were offered apologizing for using a substitute (in the Vedic rite Agnistoma, Soma was to be presented as the main offering). The Atharvaveda and other texts extol the medicinal properties of Soma, regarded as king of medicinal herbs.

In art the god Soma was depicted as a bull, bird or embryo. A lunar deity, the plant was picked and pressed during the full moon. The moon was also the cup from which the gods drank Soma. The 27 wives of Soma were the Nakshatras, star goddesses who complained to their father Daksha that Soma paid too much attention to just one of them, Rohini. Daksha cursed Soma to wither and die, but the wives intervened so the death became periodic and temporary; the waxing and waning of the moon. Monday is called Somavaram in Sanskrit, and in several modern Indian languages.

In Avestan Persia, the plant haoma furnished the ingredient for the drink *parahaoma*. Haoma twigs, pomegranate leaves, consecrated water and milk were repeatedly pounded and strained to produce the drink. The Hom Yasht tells how the *yazata* (divine) Haoma appeared to Zoroaster at the time of pressing, in the form of a beautiful man. Haoma's epithets are 'the golden-green one', 'righteous', and 'of good wisdom.' Ahura Mazda is said to have invested Haoma with the sacred girdle, and to have installed Haoma as sacrificer. Haoma services were celebrated until at least the 1970s in a strongly conservative village near Yazd, Iran.

The plant they used was a type of Ephedra locally known as *hum*. Ephedra requires cool and dry growing conditions, and there are mountain ranges in NW India, which fit this description. Ephedrine, the extract of Ephedra, has effects like those of adrenaline, and it prevents sleeping. It is chemically like amphetamine, a stimulant.

This article is based on the March 26, 2011 version of the Wikipedia article ‘Varuna.’



Varuna (from Sanskrit varun, wind) is a Hindu god of sky, water, the celestial ocean (the Milky Way), law and the underworld. He is the most prominent Asura in the Rigveda, and lord of heaven and earth.

The Vedic Varuna was chief of the Adityas and had aspects of a solar deity, although Mitra was associated with daylight and Varuna with night. As an Asura, Varuna was concerned more with moral and societal affairs than with nature. Being master of Rta, he is supreme keeper of order and god of law. Varuna and Mitra are gods of societal matters, including the oath, and are often twinned as Mitra-Varuna (a dvandva compound). In the Rigveda, Varuna is also twinned with Indra as Indra-Varuna, when the two cooperate at New Year to re-establish order.

Varuna rules over the dark half of the sky, the celestial ocean, or the ‘dark’ side of the sun as it travels back from west to east during the night. Both the Rigveda and the Atharvaveda portray Varuna as omniscient, catching liars in his snares. His thousand-eyed spies are the stars, watching every movement of men. Indra, chief of the Devas, is about six times more prominent than Varuna, who is mentioned 341 times in the Rigveda, yet Varuna has many aspects of a supreme deity. In its evening routine, the daily Sandhyavandanam rite of a dvija addresses Varuna in this aspect, asking him to forgive all sins, while Indra gets no mention. Mitra and Varuna are classified as both Asuras and Devas in the Rigveda.

In post-Vedic writings Varuna became god of oceans and rivers, and keeper of souls of the drowned. He could grant immortality, and was attended by nagas. One of the Guardians of directions, he represented the west. In art he was shown as a yellow man wearing golden armor and holding a lasso made of a snake, and he rides a *makara* sea monster.

Some scholars have attempted to identify Varuna with the Greek god Ouranos, since Varuna binds the wicked, and Ouranos bound the Cyclopes. Lakshmi, goddess of wealth, is said to be Varuna’s daughter, since she arose from the churned Ocean of Milk. In Greek myth Aphrodite arose from the sea foam after Ouranos was castrated and his testicles cast into the sea. Both goddesses are linked with Venus, and the link between Varuna-Ouranos is made more obvious by this affinity. There may also be connections between Varuna and the Persian marine fire deity Apam Napat, who is linked with Mitra in a dvandvah, just as is Varuna.

Popular worship of Varuna is mainly limited to Hindus of Sindhi origin.

FOOTNOTE PAGES

VISHNU

This article is based on the March 26, 2011 version of the Wikipedia article ‘Vishnu.’



Vishnu, also known as Ja, A, Mal or Narayana, is a major Hindu deity, called ‘The Preserver,’ who maintains, sustains and governs the universe. In the Puranas, Vishnu is described as having the color of water-filled clouds, being four-armed, holding attributes; a lotus, mace, conch, and chakra wheel. Around his neck, Vishnu wears the Kaustubha jewel, and in this gem his wife Lakshmi dwells. In art, he is crowned, and the crown has a peacock feather. Vishnu wears a flower garland and bears a bow and his sword, Nandaka. The Puranabharti tells of the ten avatars of Vishnu, nine have arrived, and the tenth will appear at the end of the Kali Yuga. The Bhagavadgita says that the purpose of these avatars is to replenish Dharma and vanquish negative forces. Rama and Krishna are the most famous of these ten Vishnu avatars. Other Vishnu avatars; Matsya (fish), a water-born amphibian, then Koorma (tortoise), followed by Varaha, a pig-faced human, Narasimha, a human with a lion face and claws, Vamana, a short human, Parashuram, Rama, Krishna, Balarama (Buddha), and finally Kalki, the future avatar. By taking the form of half-human creatures, Vishnu was able to defeat demons such as Hiranyakashipu, who had received a boon that he would not be killed by any human or animal.

The consorts of Vishnu are Sarasvati, Ganga and Lakshmi. These three quarrel constantly, so that Vishnu keeps only Lakshmi, giving Ganga to Shiva and Sarasvati to Brahma. The vehicle of Vishnu is Garuda, the eagle. Vishnu’s children are Brahma (from a lotus), Maya, from Lakshmi and Atul, from the third eye of Saraswathi and Maya.

The name Vishnu appears in the Rigveda as a minor deity (also called Surya), personifying light and the sun, who was invoked as a companion of Indra, in a dvandva; Indravishnu. He is addressed as the god who separates heaven and earth. The Vishnu Sukta in the Rigveda describes Vishnu’s three steps, by which he encompassed earth, air and sky. As triple-strider he is called Trivikrama. Also in the Rigveda, a verse declares that Agni is the youngest or lowest god and Vishnu the greatest and oldest, for Agni lives among men, and Vishnu represents the sun in its daily and yearly course.

FOOTNOTE PAGES

YAMA

This article is based on the March 26, 2011 version of the Wikipedia article, 'Yama.'



Yama (from Sanskrit for guide or twin) is the Hindu god of death, as well as the first mortal.

He is the son of Surya, the sun god, or perhaps Vivasvat and Saranya.

In Vedic tradition Yama was the first mortal, who became ruler of the departed by virtue of precedence. The name *yama* apparently means 'twin', and in some tales he is paired with a twin sister called Yami or Yamuna.

In art, Yama is given green or red skin, red clothing, and he rides a black water buffalo. He carries a noose for pulling the soul from corpses. A Guardian of direction, he presides over the south, and reports to Lord Shiva. Two four-eyed dogs guard the road to his abode, and they wander among people as his messengers.

As Lord of Justice, Yama sends souls to their appropriate punishment after death, but Naraka, Hindu hell, is only a purgatory where people are purified of sin by suffering. Based on one's deeds, Yama decides whether the soul needs to spend time in Naraka or Swarga (heaven) before returning to earth. The seven Narakas are Athala, Vithala, Suthala, Paathala, Mahaadhala, Rasaaadhala, and Dharaadhala. The seven Swargas are Bhuvast, Swast (ruled by Indra), Tharast, Thaarast, Savithast, Prapithast and Mahast (governed by Brahma).

In Zoroastrianism, there is a Yama parallel called Yima Xshaeta, with the emphasis on his character as one of the first mortals and a great king of men. Over time, this entity was transformed into Jamshid, greatest of the early Shahs of the world.

Appendix Sinha Indus Signs 1-258

I	II	III	IIII	IIIII	IIIIII	IIIIIIII	I	II	III	IIII	IIII	IIII	IIII	IIII
001	002	003	004	005	006	007	012	013	014	015	016	017	018	
191	763	231	35	41	3	5	3	25	5	6	40	76	5	
019	020	025	026	027	028	029	031	032	033	034	035	036	037	
5	1	2	1	6	5	2	190	307	445	153	27	5	2	
039	041	042	044	045	046	047	048	049	050	051	055	056	057	
1	1	2	1	2	2	1	12	5	1	1	56	9	1	
058	059	060	061	062	063	064	065	066	067	068	069	070	071	
1	1	104	24	3	13	11	15	10	6	1	1	35	2	
072	073	074	075	080	081	082	083	084	085	090	091	092	093	
16	1	1	1	2	3	2	1	1	1	162	12	1	4	
094	095	097	098	099	100	101	102	103	104	105	106	107	110	
2	20	20	5	1	131	9	1	4	12	1	1	1	5	
111	112	113	114	115	116	117	118	119	121	122	123	125	126	
11	1	1	3	1	1	3	3	1	1	2	1	50	2	
127	128	129	130	131	132	133	134	135	136	137	138	139	140	
3	2	1	13	1	4	1	1	1	6	17	1	1	103	
141	142	143	144	145	146	147	150	151	152	153	154	155	156	
1	72	4	5	2	2	1	6	30	1	2	30	3	103	
157	158	159	160	161	165	166	167	168	169	170	171	172	173	
1	34	6	3	11	22	1	19	3	1	1	26	1	1	
175	176	177	178	179	180	190	191	192	193	194	195	200	201	
12	193	4	1	2	1	10	2	2	3	1	2	2	5	
202	203	204	205	206	207	208	209	215	216	217	219	220	221	
4	1	6	1	1	1	1	1	9	4	2	4	435	6	
222	223	224	225	226	227	228	229	230	231	232	233	234	235	
13	3	1	1	36	1	1	2	4	22	10	122	2	231	
236	240	241	242	243	244	250	251	252	253	255	256	257	258	
19	331	12	5	12	4	3	1	7	1	120	1	9	1	

Appendix Sinha Indus Signs 260-521

260	261	262	263	264	265	266	267	268	269	270	271	272	275
5	1	2	6	2	1	1	5	6	13	1	1	3	1
276	277	278	279	280	281	285	286	287	290	291	292	293	294
1	2	2	4	1	1	4	3	2	2	1	2	1	2
295	296	297	298	299	300	301	302	303	304	305	306	307	308
1	2	13	7	1	2	2	3	1	2	1	1	2	3
309	310	311	315	316	317	318	319	320	321	322	323	324	325
2	2	2	10	2	9	13	3	21	16	3	7	2	1
326	327	328	329	330	335	336	337	338	340	341	342	343	344
7	1	1	1	1	39	11	14	1	1	2	1	1	1
345	346	347	348	350	351	352	353	354	360	361	362	363	365
2	6	10	1	44	2	2	9	12	11	2	5	1	10
367	368	370	371	372	373	374	375	380	381	382	383	384	385
2	26	6	8	1	2	14	1	6	3	16	1	26	1
386	387	388	389	390	391	392	393	394	399	400	401	402	403
1	2	57	1	243	3	3	1	1	1	432	7	1	1
404	405	406	407	408	409	410	411	412	413	415	416	417	418
1	112	14	130	1	4	2	5	1	49	160	46	3	1
420	421	422	423	425	426	427	428	429	430	435	436	440	441
5	4	6	3	1	7	1	1	1	1	63	12	42	3
442	443	444	445	450	451	452	453	454	455	456	457	458	460
6	3	2	1	2	1	1	1	1	37	6	1	1	57
461	462	465	466	467	468	469	470	471	472	473	474	475	479
1	1	1	1	2	7	1	3	2	4	2	1	2	1
480	481	482	483	484	490	491	492	493	494	495	500	501	502
33	1	33	3	13	2	13	2	1	2	22	19	29	4
503	504	505	510	511	512	513	515	516	517	518	519	520	521
79	16	1	11	11	1	2	4	4	2	2	14	222	6

Appendix Sinha Indus Signs 525-816

525 3	526 11	527 62	528 1	530 11	531 5	532 1	533 2	534 1	535 1	540 17	541 1	542 1	543 4
544 3	545 10	546 1	550 111	551 5	552 10	554 11	555 25	556 6	560 2	561 2	562 1	563 1	564 6
565 15	570 1	571 1	572 3	573 1	575 72	576 1	577 1	578 4	579 2	585 52	586 2	590 203	591 1
592 10	593 1	595 45	596 1	597 9	599 1	600 5	601 1	602 1	603 7	604 3	605 15	610 2	611 5
615 62	616 1	617 77	620 1	621 20	622 3	623 1	625 4	626 7	627 1	628 1	630 37	631 1	632 26
633 1	634 5	635 1	636 27	637 6	638 1	639 4	640 1	641 1	642 1	645 24	646 1	647 1	678 1
679 13	680 2	681 5	682 1	683 3	684 1	685 3	686 1	687 5	688 2	689 2	690 109	692 79	693 2
694 1	697 9	698 1	699 1	700 555	702 10	703 11	704 5	705 200	706 36	707 1	708 1	709 3	710 2
711 13	712 2	713 1	714 1	715 1	716 2	717 54	718 3	719 1	720 2	721 1	725 1	726 1	727 2
728 1	729 1	731 1	732 2	733 1	734 1	735 1	736 4	740 1696	741 200	742 37	743 1	744 3	745 34
746 6	747 7	748 3	749 5	750 2	751 1	752 45	753 2	760 127	761 1	762 3	763 1	764 1	765 1
766 1	767 2	768 1	770 2	772 2	773 15	775 4	776 9	777 5	778 1	780 2	781 2	782 1	783 2
784 1	785 2	786 3	790 52	791 3	792 12	793 1	794 9	795 1	796 1	797 4	798 144	799 2	801 1
803 123	804 6	805 2	806 117	807 4	808 6	809 1	810 1	811 1	812 2	813 2	814 2	815 1	816 1

Appendix Sinha Indus Signs 817-958

817	818	820	821	822	823	824	825	826	827	828	829	830	831
204	1	202	15	2	2	23	5	1	1	1	2	1	17
832	833	834	835	836	837	838	840	841	842	843	844	845	850
31	2	2	1	4	1	15	112	1	5	1	14	53	47
851	852	853	854	855	856	857	858	859	860	861	862	863	864
11	2	10	2	1	5	1	1	1	1	234	1	1	1
865	866	868	869	870	871	872	873	874	875	876	877	878	879
2	1	11	5	3	6	1	5	1	1	1	12	1	3
880	890	891	892	893	894	895	896	900	901	902	903	904	905
11	10	2	75	2	1	1	3	95	2	1	1	61	11
906	907	908	909	910	911	918	919	920	921	922	923	924	925
13	1	1	2	5	1	1	1	139	16	2	44	11	1
926	927	928	930	931	932	940	942	943	944	945	946	947	950
1	9	2	7	1	1	2	9	1	1	1	1	1	1
951	952	953	954	955	956	957	958						
1	1	1	1	1	1	2	1						

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* Elamite Language: http://en.wikipedia.org/wiki/Elamite_language

* Ashvamedha (Horse Sacrifice): <http://en.wikipedia.org/wiki/Ashvamedha>

Babynology supplied Tamil and Sanskrit names, of most value in helping determine phonetic values of unknown signs:

<http://www.babynology.com>

University of Cologne (Cologne Lexicon) provided online Tamil and Sanskrit dictionaries at this link:

<http://www.sanskrit-lexicon.uni-koeln.de/scans/MWScan/tamil/index.html>

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